

JOURNAL

OF THE

NINTH ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN

THE DIOCESE OF ILLINOIS,

HELD IN

SPRINGFIELD, SANGAMON COUNTY,

ON THE

SIXTEENTH AND SEVENTEENTH OF JUNE,

1845.

(NO CONVENTION WAS HELD IN 1844.)

PEORIA:

S. H. DAVIS, PRINTER.

1845.

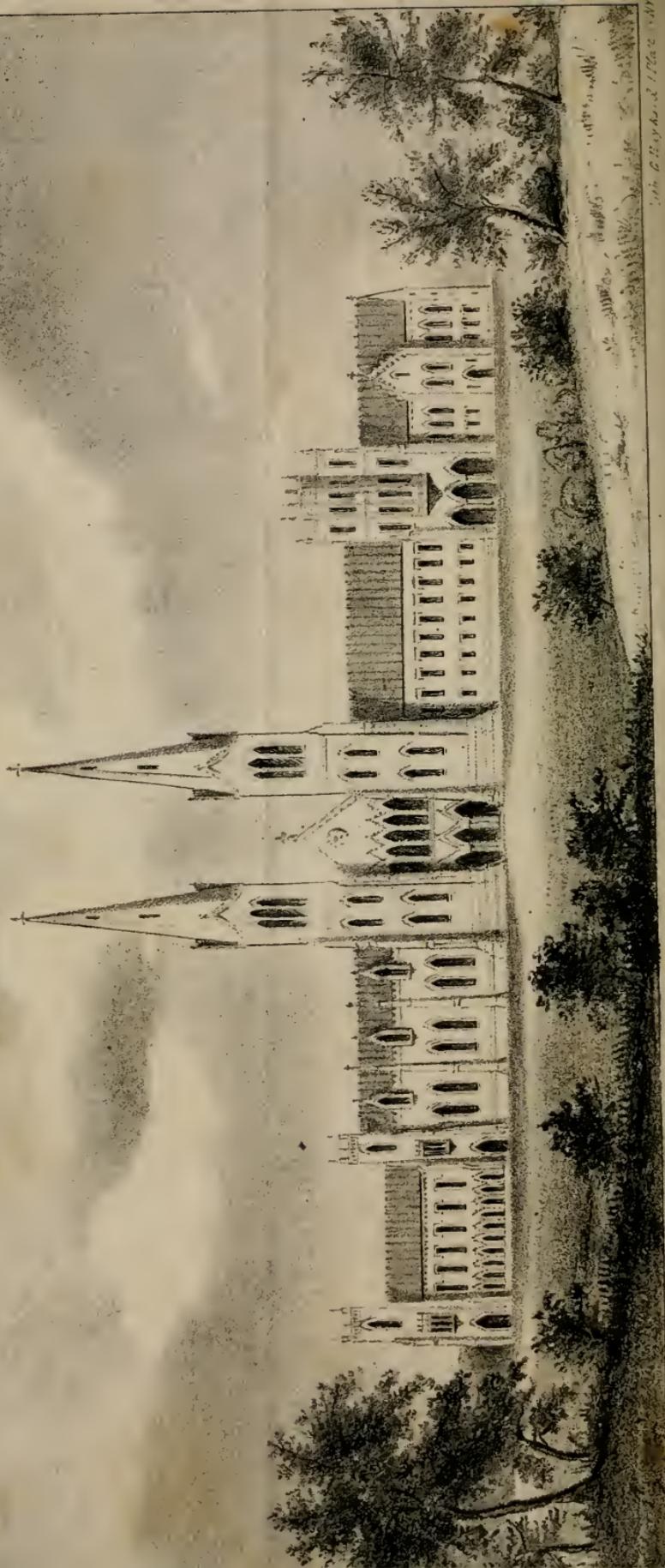
A FORM OF PRAYER,

Appointed by the Bishop, at the request of the Convention, to be used by the clergy and parishes of the Protestant Episcopal Church in the Diocese of Illinois, immediately before the General Thanksgiving; and the daily use of it in private devotion is recommended to both clergy and laity.

Almighty and Everlasting God, Heavenly Father, who hast purchased to thyself an universal Church, by the precious blood of thy dear Son, we humbly beseech thee, that thou wouldest look upon the same, especially that part of it which thine own right hand hath planted in these regions of the west. Pity our desolate and dismembered state, we humbly pray thee, O Lord. Hear the prayer of thy people for the bread of life, and let their cry come unto thee. Send forth ministers and stewards of thy manifold grace, to feed thy children famishing in the wilderness. Stir up, we entreat thee, Almighty God, the hearts of thy faithful people of the laity, throughout our country, to give liberally of the abundance, which thou hast given to them, in support of the laborers whom thou mayest be pleased to send among us. Cause them, through the influence of thy blessed Spirit, to feel for the woes of others, now perishing for lack of spiritual food.

Be pleased, O Lord, to guide and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church generally, and especially here, where the sheep are so scattered, and the shepherds so few. And we beseech thee to give to those who are or shall be ordained to any holy function among us, thy grace and heavenly benediction, that both by their life and doctrine they may show forth thy glory and set forward the salvation of thy people. Hear us, O Lord, in heaven, thy dwelling place; and when thou hearest, forgive; and grant these our earnest petitions through Jesus Christ, our Lord. Amen.

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List of Clergy
IN THE
DIOCESE OF ILLINOIS.

Rev. PHILANDER CHASE, D. D., Bishop of the Diocese, residing at Jubilee College, Robin's Nest, Peoria county.

Rev. WILLIAM ALLANSON, St. Paul's Church, Batavia.

Rev. THOMAS BRITTAN, St. Paul's Church, Alton.

*Rev. W. W. BOSTWICK, Christ Church, Joliet.

Rev. DUDLEY CHASE, Itinerant, Robin's Nest, Peoria county.

Rev. SAMUEL CHASE, Teacher in Jubilee College, Peoria county.

*Rev. EDWARD J. DARKIN, (absent from the Diocese.)

Rev. JOSEPH L. DARROW, Christ Church, Collinsville.

Rev. JAMES DE PUL, Grace Church, Galena.

Rev. WILLIAM DOUGLASS, Christ Church, Tremont.

Rev. CHARLES DRESSER, St. Paul's Church, Springfield.

*Rev. ISRAEL FOOTE, (residing in Western New-York.)

Rev. GEORGE P. GIDDING, St. John's Church, Quincy.

*Rev. ISAAC W. HALLAM, (residing in Connecticut.)

*Rev. BENJAMIN HUTCHINS, (residing in Pennsylvania.)

Rev. E. B. KELLOGG, St. James's Church, Chicago.

*Rev. ALFRED KELLEY, Christ Church, Ottawa.

*Rev. WILLIAM LOUDERBACK, — — —, Rockford and Belvidere.

*Rev. WILLIAM MITCHELL, Itinerant, Chester.

*Rev. WASHINGTON PHILO, — — —, Elgin and Silver Lake.

Rev. RICHARD RADLEY, Christ Church, Lower Kickapoo and vicinity.

*Rev. JOHN SELLWOOD, Zion Church, Mendon.

Rev. S. STAMER, Trinity Church, Jacksonville.

Rev. W. F. WALKER, Trinity Church, Chicago.

Rev. ROBERT J. WALKER, Christ Church, Rushville and Beardstown.

*Rev. ABRAHAM J. WARNER, — — —, Dixon and Sterling.

* Not in attendance on Convention.

JOURNAL.

SPRINGFIELD, SANGAMON COUNTY.

MONDAY, JUNE 16, 1845.

The convention of the Protestant Episcopal Church of the Diocese of Illinois assembled according to appointment, this 16th day of June, 1845.

On Sunday, the day previous, the religious solemnities preparatory to business were celebrated according to usage. In the morning Rev. Mr. Giddinge read prayers; Rev. Mr. D. Chase preached the sermon; the Bishop confirmed and administered the communion, assisted by Rev. Mr. Giddinge.

In the afternoon Rev. Mr. De Pui read prayers, and Rev. Mr. Giddinge preached. In the evening Rev. Mr. S. Chase read prayers, and Rev. Mr. Douglass preached.

The Right Rev. Philander Chase, D. D., Bishop of the Diocese, presiding, morning prayer was read by Rev. Mr. Dresser, and the Bishop delivered his address.

The secretary then proceeded to call the names of the clergy, from the certified list furnished by the Bishop, when the following clergymen, canonically resident in the Diocese, and entitled to seats in convention, responded, and took their seats, viz.:

Rev. William Allanson,
Rev. Thomas S. Brittan,
Rev. Dudley Chase,
Rev. Samuel Chase,
Rev. Joseph L. Darrow,
Rev. James De Pui,
Rev. William Douglass,

Rev. Charles Dresser,
Rev. George P. Giddinge,
Rev. E. B. Kellogg,
Rev. Richard Radley,
Rev. S. Stamer,
Rev. W. F. Walker,
Rev. R. J. Walker. (14.)

Rev. Mr. Dresser and J. T. Worthington, Esq. were appointed a committee on testimonials of lay delegates; who reported

From St. Paul's Church, Batavia,	{	W. B. West.*
“ St. Paul's Church, Springfield,	{	S. H. Treat, S. M. Tinsley, J. E. Canfield.
“ Grace Church, Galena,	{	H. H. Gear.
“ Calvary Church, Farmington,	{	Henry S. Austin, S. Wilkinson.
“ St. John's Church, Quincy,	{	F. C. Moore, Ebenezer Moore.
“ St. Paul's Church, Alton,	{	J. W. Chickering.
“ Christ Church, Rushville,	{	John T. Worthington, J. J. Hinman,* Robert McCreery;*

As having presented credentials duly authenticated.

On motion, the report was accepted, and the persons above named were declared members of this convention.

On motion, St. Andrew's Church, Edwardsville, was admitted into union with the Church in this Diocese.

The committee upon testimonials of lay delegates further reported

From St. Andrew's Church, Edwardsville,	{	Thomas Camp, J. E. Cameron.*
“ Christ Church, Lower Kickapoo,	{	John Benson.*

On motion, Trinity Church, Chicago, was admitted into union with the Church in this Diocese.

On motion, ordered, that the election of secretary by ballot be dispensed with; whereupon Rev. SAMUEL CHASE was nominated and duly elected secretary.

On motion, the following standing committees were appointed:

ON EXPENSES AND ASSESSMENT OF PARISHES.

F. C. Moore, John T. Worthington and S. M. Tinsley, Esqs.

ON UNFINISHED BUSINESS.

Rev. Messrs. S. Chase and Dresser.

ON CANONS.

Rev. Messrs. S. Chase, Dresser and Giddings; S. H. Treat and J. W. Chickering, Esqs.

On motion, Rev. J. L. Darrow and F. C. Moore, Esq. were appointed a committee to ascertain what number of trustees of the General Theological Seminary this Convention is competent to elect.

Rev. Mr. Dresser proposed certain amendments to canon XIV., which were referred to the committee on canons.

* Not in attendance on convention.

On motion, it was ordered, that when the convention adjourns, it adjourns to meet at half past 2 o'clock.

The convention adjourned.

HALF PAST 2 O'CLOCK.

Convention met pursuant to adjournment: present as in the morning.

The parochial reports were read, and by the Bishop directed to be inserted in the Journal.

The committee upon expenses and assessment of parishes reported as follows, viz.:;

We the committee to whom was referred the subject of the expenses of the Diocese, beg leave to report, that we have examined and approved the report of the treasurer, and find the Diocese indebted to the treasurer in the sum of twenty-seven cents, and to the Rev. Samuel Chase in the sum of \$13 50. We have assessed the following sums to the several parishes of the Diocese, for the purpose of defraying the above together with the expenses of this convention, viz.:;

St. Paul's Church, Batavia	\$3 00	Christ Church, Robin's Nest.....	\$5 00
St. John's Church, Quincy.....	7 00	Christ Church, Tremont.....	3 00
Grace Church, Galena.....	7 00	Calvary Church, Farmington....	3 00
St. Paul's Church, Alton.....	5 00	Christ Church, Joliet	3 00
Trinity Church, Jacksonville...	5 00	St. James's Church, Chicago	7 00
St. Andrew's Ch'h, Edwardsville	3 00	Trinity Church, "	7 00
Christ Church, Rushville.....	3 00	Church, Albion.....	3 00
St. Paul's Church, Springfield...	7 00	Christ Church, Lower Kickapoo.	3 00
Zion Church, Mendon.....	3 00		77 00

Your committee also find the following parishes reported as delinquent in the assessment of the last convention, viz.:;

St. James's Church, Chicago....	\$5 00	Trinity Church, Jacksonville...	\$5 00
Christ Church, Collinsville.....	5 00	Christ Church, Joliet.....	5 00
			20 00

(Signed) JOHN T. WORRINGTON, F. C. MOORE, S. M. TINSLY.

Rev. Mr. Giddinge proposed certain amendments to canons, which were referred to committee on canons.

Rev. Mr. Dresser called up a proposed amendment to article II. of constitution, which was, on motion, referred to committee on canons.

On motion, it was ordered, that the ballot in the election of treasurer be dispensed with; whereupon T. L. BENNETT was nominated and unanimously elected.

On motion, the convention proceeded to the election of delegates to the next ensuing General Convention; whereupon were elected—

OF THE CLERGY,

Rev. Mr. Giddinge,
" " De Pui,
" " S. Chase,
" " Dresser.

OF THE LAITY,

S. H. Treat,
J. T. Worthington,
E. Moore,
H. S. Austin,

On motion, the convention proceeded to election of standing committees; whereupon were elected—

OF THE CLERGY,	OF THE LAITY,
Rev. Mr. Dresser,	S. M. Tinsley,
“ “ S. Chase.	S. H. Treat.

Rev. D. Chase proposed some additions to canons, which were, on motion, referred to committee on canons.

On motion, ordered, that when this convention adjourn, it adjourns to meet to-morrow morning at 9 o'clock.

Convention adjourned.

TUESDAY, JUNE 17—9 O'CLOCK, A. M.

Convention met pursuant to adjournment: present as yesterday.

Rev. Mr. Dresser, president of standing committee, made the following report, viz.:

The standing committee report, that since the last convention they have recommended to the Bishop, to be received as candidates for orders, Franklin Reeves Haff, George P. Comings, Samuel D. Pulford and Philander Chase, jun.; and Israel Foote, Robert J. Walker, Abraham J. Warner and Richard Radley, for deacons' orders.

CHARLES DRESSER, Pres.

Rev. Mr. Dresser, as chairman of committee on canons, made a report; and pending its discussion, a motion was by permission introduced, to determine the place of holding the next annual convention: whereupon it was,

On motion, resolved, that the next annual convention be held in Galena.

On motion, the convention adjourned to meet at half past two o'clock.

HALF PAST 2 O'CLOCK.

Convention met pursuant to adjournment.

The consideration of the report of the committee upon canons was resumed, which, after some amendments, was finally adopted, viz.:

OF THE TRIAL OF A CLERGYMAN, NOT BEING A BISHOP.

Whenever any minister of this Diocese, not being a Bishop thereof, shall become "liable to presentment and trial," under the provisions of any canon of the General or Diocesan Convention, the mode of proceeding in this Diocese shall be as follows, viz.:

SECT. 1: Whenever the Bishop shall have reason to believe, on information given by a major part in number of the vestry of any Church of which the accused is a minister — or by any three Presbyters of this Diocese entitled to seats in the convention — or from public rumor, as contemplated by sect. 2, canon 37, of the General Convention — that any clergyman is under the imputation of having been guilty of any offence or misconduct, for which he is liable to be tried, and that the interest of the Church requires an investigation, it shall be his duty to appoint five persons, of whom three at least shall be presbyters, to examine the case; a majority of whom may make such examination; and if there is in their opinion sufficient ground for presentment, shall present the clergyman accordingly.

SECT. 2. A presentment being made, in the mode above prescribed, the Bishop shall cause a copy of it to be served on the accused; and shall also nominate eight presbyters of this Diocese, entitled to seats in the convention, and not being parties in the presentment, and cause a list of their names to be served on the accused, who shall, within thirty days after such service, select five of them and notify their names in writing to the Bishop; and if he shall not give such notification to the Bishop within the said thirty days, the Bishop shall select five; and the presbyters so selected shall form a board for the trial of the accused, and shall meet at such time and place as the Bishop shall direct, and shall have power to adjourn from time to time, and from place to place, (but always within this Diocese,) as they shall think necessary.

SECT. 3. A written notice of the time and place of their first meeting shall be served, at least thirty days before such meeting, on the accused, and also on one of the persons making the presentment.

SECT. 4. If at the time appointed for the first meeting of the board of presbyters, the whole number of five shall not attend, then those who do attend may adjourn from time to time; and if, after one adjournment or more, it shall appear to them improbable that the whole number will attend within a reasonable time, then those who do attend, not being less than three, shall constitute the board, and proceed to the trial, and a majority of them shall decide all questions.

SECT. 5. If a clergyman presented shall confess the truth of the facts alleged in the presentment, it shall be the duty of the Bishop to proceed to pass sentence; and if he shall not confess them before the appointment of a board for his trial, as before mentioned, he shall be considered as denying them.

SECT. 6. If a clergyman presented, after having had due notice, shall not appear before the board of presbyters appointed for his trial, the board may nevertheless proceed as if he were present, unless for good cause they shall see fit to adjourn till another day.

SECT. 7. When the board proceed to the trial, they shall hear such evidence as shall be produced, which evidence shall be reduced to writing and signed by the witnesses respectively; and some officer, authorized by law to administer oaths, may, at the desire of either party, be requested to administer an oath or affirmation to the witnesses that they will testify the truth, the whole truth, and nothing but the truth, concerning the facts charged in the presentment. If on or during the trial, the accused shall confess the truth of the charges as stated in the presentment, the board may dispense with hearing further evidence, and may proceed at once to state their opinion to the Bishop as to the sentence that ought to be pronounced. In regulating the admission, and in determining the effect of evidence, the board shall be governed by the practices and principles of courts of law and equity in analogous cases.

SECT. 8. Upon the application of either party to the Bishop, and it being made satisfactorily to appear to him that any material witnesses cannot be procured upon the trial, the Bishop may appoint a commissary to take the testimony of such witness. Such commissary may be either a clergyman or a layman, and the party so applying shall give to the other at least six days' notice of the time and place of taking the testimony; and if the person on whom the notice shall be served shall reside more than forty miles from the place of examination, an additional day's notice shall be given for every additional twenty miles of the said distance; and both parties may attend and examine the witness, and the questions and answers shall be reduced to writing and signed by the witness, and shall be certified by the commissary, and inclosed under his seal, and transmitted to the board, and shall be received by them as evidence. A witness examined before such commissary may be sworn or affirmed in manner aforesaid.

SECT. 9. The board having deliberately considered the evidence, shall declare in a writing signed by them, or a majority of them, their decision on the charges contained in the presentment, distinctly stating whether the accused is guilty or not guilty of such charges respectively, and also stating the sentence which in their opinion should be pronounced; and a copy of such decision shall be without delay communicated to the accused; and the original decision, together with the evidence, shall be delivered to the Bishop, who shall pronounce such canonical sentence as shall appear to him to be proper, provided the same shall not exceed in severity the sentence recommended by the board; and such sentence shall be final. Before pronouncing any sentence, the Bishop shall summon the accused, and any three or more of the clergy, to meet him at such time as may in his

opinion be most convenient, in some church to be designated by him, which shall for that purpose be open at the time to all persons who may choose to attend, and the sentence shall then and there be publicly pronounced by the Bishop. But the Bishop, if he shall be satisfied that justice requires it, may grant a new trial to the accused; in which case a new board of presbyters shall be appointed, the proceedings before whom shall be conducted as before mentioned.

SECT. 10. All notices and papers contemplated in this canon may be served by a summoner or summoners, to be appointed for the purpose by the Bishop, and whose certificate of such service shall be evidence thereof. In case of service by any other person, the fact shall be proved by the affidavit of such person. A written notice or paper delivered to a party, or left at his place of residence, shall be deemed a sufficient service of such notice or paper. And in case there is reason to believe that a minister, against whom any ecclesiastical proceeding has been instituted, has departed from the United States, or that the place of his sojourn cannot be conveniently ascertained, then it shall be sufficient to have a copy of the citation published three times in some newspaper printed at the seat of government of the state in which he last resided, and also three times in some newspaper printed at the seat of government of the state in which he is cited to appear, at least six months before the day of appearance.

SECT. 11. The defendant may have the privilege of appearing by counsel; in the case of the exercise of which privilege, and not otherwise, those who present shall have also the like privilege.

SECT. 12. The necessary expenses incurred in a trial under this canon shall be reported to the ensuing Diocesan Convention; and when audited under its direction, shall be paid by the treasurer of the Diocese.

SECT. 13. Canons XIV. and XV. of 1838 are hereby repealed.

The committee on canons reported adverse to the proposed amendment of article II. of the constitution. The amendment relative to the transmission of the certificates of lay delegates previous to the assembling of the convention, was taken out of the committee by the mover, and finally withdrawn.

The committee further recommended the adoption of the following additional canon, which was agreed to, viz.:

OF PAROCHIAL ORGANIZATION.

It shall be lawful for any number of persons not less than three, friendly to the Episcopal Church, and desirous of concentrating their endeavors, to associate themselves as a parish, under the direction of any minister canonically resident in this Diocese; provided always, that such parish shall embrace at least six communicants, to entitle it to a representation in this convention.

The following shall be the form of such organization; and every male person of competent age, not under the censure of the Church, who may sign the same, shall be entitled to vote for wardens and vestrymen:—

“**PAROCHIAL ASSOCIATION**—We whose names are hereunto affixed, deeply sensible of the truth of the Christian religion, and earnestly desirous of promoting its holy influences in our own hearts and in those of our families and neighbors, do hereby associate ourselves under the name, style, and title of —— Parish, in communion with the Protestant Episcopal Church in the United States of America and Diocese of Illinois, the authority of whose constitution and canons we do hereby recognize, and to whose liturgy and mode of worship we promise conformity.”

It is hereby declared to be the duty of every Parish, having been organized according to the above form, to report the fact of such organization within one month to the secretary of this convention, duly certified by the minister under whose direction the Parish was formed, and the secretary shall make an attested record of the same.

Rev. Mr. Dresser, from the committee upon unfinished business, reported: That in 1841 the convention had appointed a committee to take measures to raise a fund for the support of the

Episcopate of this Diocese, but that nothing had been accomplished, though one gentleman had pledged himself to give eighty acres of land for the above purpose. The committee therefore recommend the adoption of the following resolution, viz.:

Resolved, That measures be speedily taken for raising a permanent fund for the support of the Episcopate in this Diocese, to be held under the direction and subject to the control of the convention thereof; that for this purpose seven trustees be appointed, who shall constitute a body corporate so soon as the necessary powers can be obtained from the legislature, and whose duty it shall be to receive and manage such property, real and personal, as may be given for the purpose, and to do whatever may best promote the object of their appointment, subject to such regulations as the convention may prescribe.

Which resolution was adopted, and its provisions carried into effect by the appointment of the following named persons as the trustees therein named, viz.: Hon. S. H. Treat, S. M. Tinsley, John Bailhache, John T. Worthington, John H. Kinzie, H. H. Gear, Ebenezer Moore, Esqrs.

On motion, resolved, that in compliance with the recommendation of the Missionary Society, set forth in the Spirit of Missions, Vol. X. No. 6, page 164, this convention do recommend that each communicant be respectfully requested to contribute fifty cents per annum, and that the minister and church wardens of each parish consider it as his and their duty to make collections quarterly to effect this purpose.

On motion, resolved, that the secretary cause to be printed 300 copies of the Journal, to be distributed as usual, and 500 copies of the Bishop's address, extra, to be placed at his disposal.

On motion, resolved, that the annual convention of 1846 be held on the fourth Monday of June (at Galena).

After some appropriate collects by the Bishop, the convention adjourned *sine die*. PHILANDER CHASE,
Bishop of Illinois.

SAMUEL CHASE, Secretary of Convention.

APPENDIX.

Parochial Reports.

ST. PAUL'S CHURCH, BATAVIA--Rev. WILLIAM ALLANSON.

Since May 1st, 1843, at which time I entered on the missionary station at Batavia and parts adjacent, occupied for the first time as missionary ground, the number of communicants added has been 24, the present number being 39. Families added 10, present number 31; baptisms 11, 9 infants and 2 adults; marriages 6; 6 persons confirmed; funerals 8. A Sunday school is in operation at Batavia; teachers 3, scholars from 20 to 25. Another school has also been lately opened at Geneva; teachers 5, scholars 26. Two dollars have been contributed for the support of domestic missions. The station is in a prosperous condition, and the missionary has every encouragement to prosecute his labors.

CHRIST CHUCH, JOLIET, AND ST. JOHN's CHURCH, LOCKPORT—
Rev. W. W. Boswick.

My services have been divided the past year, as heretofore, between Joliet and Lockport, in nearly equal proportions since January, preaching every other Sunday in each place, and performing an evening service in Joliet on the same day. I preach at Lockport.

At Joliet, from the want of a convenient house of worship, (our room being in a third story, which renders it difficult of access to aged and infirm persons,) and from other untoward circumstances, the Church has made but slow advances. Our prospects, however, are more encouraging. The services, for the most part, are well attended; and some who were the most prejudiced a little time since, are now constant attendants and devout participants in the worship and ordinances of the Church. Tossed about on the troubled sea of sectarianism, on a broken raft—tired and sick of strife and division—they find quiet and rest in the ark of the Church, and spiritual food too for their souls in its wholesome and scriptural doctrines, its evangelical teaching and worship, its life-giving sacraments.

An eligible site has been procured for the erection of a Church; but so few and feeble in means are the Churchmen here, that it is out of their power to build at present, without aid from our more favored brethren at the east.

At Lockport, a few individuals, with much exertion and sacrifice, have built, the past year, a small but very neat and convenient house of worship, 28 by 40 feet, of wood, at a cost of about 600 dollars, 100 of which they yet owe. It rejoices their hearts to be enabled to meet in a house of their own, which awaits the consecration of our venerable Diocesan,—completed even to enshioning of the seats (which are all free) by the pious zeal of the ladies of the congregation. We have generally a goodly number of attendants upon the services of the sanctuary. The prospects of the Church at Lockport, on the whole, are encouraging, and furnish incentives to diligence and faithfulness in pastoral labor. A society was organized several years since in this place by the Rev. Mr. Cornish, and admitted into union with the Convention; but the corporation not having been kept up by the annual election of Church officers, the congregation was duly reorganized on Tuesday of Easter week, (March 25th,) under its former title of "St. John's Church, Lockport."

As these congregations have hitherto been included in the society of Christ Church, Joliet, the clerical acts here reported performed in both places are not distinguished. Hereafter it may be well to keep them distinct. Families attached to and attendants upon the Church, at Joliet 18, at Lockport and vicinity (Yankee settlement and Plainfield) 17; baptisms, at Joliet and Lockport, 11, (adults 2, children 9); communicants, added by removal 10, new 3, removed 4, died 1—present number 37; marriage 1; burials 3; Sunday school in Joliet about twenty scholars.

At Wilmington, 14 miles from Joliet, a thriving village on the Kankakee, one of the above baptisms (of a child) was performed. I visited this place twice last summer. There are a few Episcopal families here, who are very desirous of the services of the Church of their love; and it is an important point for the permanent establishment of the Church. Its valuable hydraulic powers for manufacturing purposes, and its proposed connection by a navigable feeder with the Illinois and Michigan canal, mark it out as destined to be one of the largest and most flourishing towns in Northern Illinois. It is thought to be a favorable time now for commencing the Church here; and the people are very desirous to procure the services of a clergyman a portion of the time.

ST. PAUL's CHURCH, ALTON—Rev. THOMAS S. BRITTAN.

Reports for the half year ending June, 1845, baptisms 5 (infants); burials 2; communicants 12; marriage 1.

ROBIN'S NEST—Rev. DUDLEY CHASE.

Since the last convention my attention has been most given to stations within 30 miles of Jubilee. I spent, however, about five months on duty in other parts of the Diocese.

I accompanied the Bishop on his southern tour, as detailed in his journal. I also made several journeys up the Illinois and on Rock rivers. During one of these I unexpectedly discovered a number of Episcopalians near Providence; spent several days with them; baptized their children; preached and administered the

holy communion to twelve persons under circumstances of peculiar interest, they having never received that sacrament since their removal to this country. Five have since been confirmed, and a parish organized by the Bishop.

I spent eight weeks in Steubenville, Ohio, during which I officiated for the rector, who was absent or ill; preaching on Sundays and lecturing on Wednesday evenings. I spent two Sundays in Niles, Michigan; one in Kalamazoo; two in Lima, Ia.; one in Wheeling, Va., and two in St. Louis, Mo.

I have ministered during the past winter half the time in Peoria. In Christ Church, Lower Kickapoo, a beautiful gothic Church, of limestone, 28 by 40 feet, has been built, and will be ready for consecration in August.

At Brimfield a lot has been deeded to the Bishop of the Diocese and his successors in trust, and a contract entered into to have erected thereon a house of worship and school room, of freestone, by the first of August next.

At Knoxville, a county seat, two lots have been deeded to the Parish organized by the Bishop. In Kickapoo a lot has been deeded to the Bishop and his successors in trust, and sufficient sums subscribed to put up the walls of a small brick Church, which work we hope to commence this fall. This must be considered a great advance in a small village in which there is not a single communicant, and where, until the effort was made, we scarcely hoped to gather a congregation.

At Farmington the few members of our communion who compose Calvary Church are, as ever, faithful and devoted.

To all the above mentioned places I have ministered as often as my health and opportunity would allow, I hope not without divine blessing.

Baptisms 35 (adults 2, infants 33); marriages 3; burials 5.

Rev. SAMUEL CHASE.

Since my last report, in 1843, my services have been principally confined to the chapel of Jubilee College.

Public worship has been regularly celebrated twice each Sunday, and on the principal Festivals and Fasts of the Church.

The holy communion has been administered on the first Sunday in each month, and on several extraordinary occasions.

Daily morning and evening prayers have also been attended on the part of the students, at which large portions of the Liturgy have been read.

The students of the College have been instructed in the Gospel and Epistle of the day, in the original, on Sunday morning; and in the evening, in the Collect and Catechism.

The number of communicants is 113; baptisms 12; confirmations 16. Of the communicants 17 are students of the College and 4 candidates for orders.

CHRIST CHURCH, COLLINSVILLE—Rev. J. L. DARROW.

I have been officiating at my station since the last convention, ordinarily preaching twice on a Sunday, and once or more during the week. Four have been confirmed and joined the communion. Some others are ready to be confirmed, several of whom have been admitted to the communion. Baptisms (infants) 4; confirmations 4; burials 5; present number of communicants 27; lost by removal 1, by death 1.

The Church in Edwardsville is now ready for consecration. In Collinsville we have a Sunday school of from 20 to 25 scholars and 6 teachers. In Marine the Episcopalians have united with others in the erection of a house of worship open to all denominations.

The prospects of the Church at my station, though not as flattering as I could wish, are still improving; and I will not doubt that the Episcopal Church will acquire a firm footing in the several places where I officiate. I have also preached at Jubilee College and at Pekin; in each place twice; and at other places in the vicinity of my station.

CHRIST CHURCH, TREMONT—Rev. WILLIAM DOTOLASS.

In looking over my register and list of services performed since the convention last met in Quincy, 1843, I find recorded 7 baptisms, 8 marriages, 5 funerals, and one person confirmed. Communicants added by removal 11; new 4; lost by death 2, removal 3; present number 32. Divine service has been regularly performed at three different points, on alternate Sundays, viz. at Tremont one Sunday, at Farm creek and Morton township the next.

For nearly three months in the autumn of 1844 I was unable to officiate, having by a fall sustained such injury as to incapacitate me for holding service. As soon

as I was able to leave my bed I received the congregation of Christ Church, Tremont, in my own house every Sunday; and when so far recovered as to ride out, visited my distant parishes as usual on alternate Sundays.

ST. PAUL's CHURCH, SPRINGFIELD—Rev. CHARLES DRESSER.

Since the last convention the baptisms in this parish and vicinity have been, of adults 4, children 28, total 32; persons confirmed 11; marriages 5; burials 16; communicants added, new 14, by removal 7, total 21; lost, by removal 19, by death 2, total also 21; present number 48, including several living beyond the limits of the parish, but hitherto considered part of my charge.

ST. JOHN's CHURCH, QUINCY—Rev. GEORGE P. GIDDINGE.

Since the convention of 1843 the Church in this city has been open for divine service every Lord's day except seven Sundays last fall and one this spring, when it was undergoing repairs. During this space of time I have baptized 2 adults and 44 children, solemnized 10 marriages, officiated at 20 funerals, performed public service 285 times, preached 269, and received 33 persons to communion, 17 of whom by removal from other Churches. Communicants reported at the last convention 60; added 33; lost by removal 8, by death 4; present number 81.

We have to bless God for a very considerable improvement in the size, appearance, and comfort of our house of prayer, though it is yet too small for our present wants. Many families are in effect shut out from public worship. The consequence is, that we cannot increase in numbers or in strength, and the poor have not the gospel preached unto them.

GRACE CHURCH; GALENA—Rev. JAMES DE PUI.

Since my last report, in June of 1843, I have baptized 42, of which 4 were adults and 38 infants. I have also solemnized 26 marriages and officiated at 20 funerals. On Whitsunday of 1844 there were 23 persons confirmed. The communicants have increased from 51 to 80. The congregation is composed of about 50 families and 250 persons. Our place of worship has become small, and we are unable to meet the demand for pews. I trust we shall not long delay the erection of a larger and better Church. The number of attendants at Sunday school averages from 70 to 100 scholars. I have on several occasions publicly catechised the children of the congregation. I believe that we are continually growing in an intelligent attachment to the Church, on account of its sound doctrine, its scriptural worship and ministry, its wise ecclesiastical government, and its moderation and good sense in stopping at the right point, and not interfering with private opinion in matters wherein good men, sound in the faith, have differed in every age of the Christian Church.

REV. J. W. HALLAM—Now residing at Stonington, Ct.

Since my last report I have remained without a charge, officiating occasionally as opportunity offered. With health improved, I have the prospect of being once more engaged in the regular discharge of ministerial duties.

ST. JAMES's CHURCH, CHICAGO—Rev. E. B. KELLOGG.

Baptisms 44 (adults 3, infants 41); confirmations 4; marriages 9; funerals 11; communicants received by removal into the parish and from other sources 10; new communicants 16; total added 26; removed 7; whole number at present 74. Sunday scholars 118; teachers 17.

I arrived in this Diocese the latter part of November, 1843. From that time to the 1st of May, 1844, I resided in Woodford county, near Hanover, preaching every Sunday, when the weather permitted, to a destitute congregation. On the 1st Sunday of May, 1844, in compliance with the wishes of my Diocesan, I entered on the service of St. James's Church, Chicago.

The Lord hath been pleased to bless this parish during the year past. This is seen in the spirit of unity and concord which at present prevails among us—in the goodly numbers which attend our services on the Lord's day—and in the desirable additions that have been made to our communion. We have had Wednesday evening services during the winter, and I have also found the opportunity of officiating one Sunday at Lowell, one at Ottawa, once (in the evening) at Farm Ridge, where I baptized a child, and twice (on a week day) at the Torode settlement.

Before and after leaving Woodford county I received from benevolent friends at the east 300 dollars towards the erection of a Church in Hanover. This money has been paid into the hands of William Rockwell, Esq. who has also contributed the entire sale of 80 acres to the same object. Twelve town lots have been

given for the site of a Church and Parsonage. Ten of these are the gift of Dennis Rockwell, Esq. of Jacksonville. A deed for the same is about to be executed. Seventy dollars have also been subscribed for finishing the Church by those residing in Hanover. According to contract the building should have been finished, with the exception of pews and pulpit, by the first of October last; but owing to delay on the part of the contractor, nothing more than a commencement has yet been made. We hope soon to report progress in this work.

Rev. WILLIAM MITCHELL, *Illicranc, Randolph county.*

"Though many have sickened and died around us, God in his mercy has spared our lives, and we hope to evince our gratitude to him in a much more enlarged effort to carry the blessed gospel to perishing sinners, and be in the hands of God the means of greater usefulness to our scattered sheep in this wide waste."

[Taken from a letter of Mr. M. in the Spirit of Missions.]

CHRIST CHURCH, LOWER KICKAPOO—Rev. RICHARD RADLEY.

Since my ordination, June 8, 1845, I have read prayers once in Jubilee Chapel, read prayers and preached once in Rushville, also once in Beardstown, read prayers once in Springfield, and traveled 120 miles.

ZION CHURCH, MENDON—Rev. JOHN SELLWOOD.

Since the meeting of last convention I have devoted three-fourths of my time to the parish here, and have preached and performed divine worship in it 206 times,—many of them when scarcely able to stand up, owing to ill health, and for several weeks I was prevented from entering the house of the Lord by sickness. Circumstances here are discouraging. Since the formation of the parish, several members of it, both communicants and non-communicants, have gone to reside in other places, and scarcely one has come here. Baptisms 2 (infants); marriage 1; burial 1; communicants added 2, removed 5, present number 18.

I have devoted to Chili, in Hancock county, every fourth Sunday, when in health, and other circumstances permitting; but it appears almost like lost labor to go thither, circumstances are so very discouraging. Baptism 1 (adult); marriage 1. I have also visited and preached and performed divine worship eighteen times in the following places; Fall creek, near Kingston, Woodville, Pittsfield and Belmont. In the latter place I baptized an infant. I also one Sunday performed divine worship and preached twice in St. John's Church, Quincy, having exchanged on that day with Mr. Giddings.

TRINITY CHURCH, JACKSONVILLE—Rev. S. STAMER.

I arrived at Jacksonville on the 2d May, where I preached, morning and afternoon, on the 4th, and continued to do so until the convention, making altogether 12 times. Visited Rushville and Beardstown, where I preached to very good congregations. Baptized one of Mr. Bassett's children at the latter place. Visited also the neighborhood of Linnville twice. Preached altogether 14 times, and traveled 100 miles.

— — —, DIXON AND STERLING—Rev. ABRAHAM J. WARNER.

I was ordained in Jubilee Chapel on the 8th June; have preached and read services twice since, on Sunday 15th.

CHRIST CHURCH, RUSHVILLE & BEARDSTOWN—Rev. R. J. WALKER.

Preached in Jubilee Chapel June 8th; at Rushville 11th; at Beardstown 12th; read the service at Rushville 12th, at Beardstown 13th, and at Springfield 15th; and traveled 120 miles.

TRINITY CHURCH, CHICAGO—Rev. WILLIAM F. WALKER.

I accepted the rectorship of St. James and Trinity Churches, in the city of Chicago, about the first of August, 1843. My connexion with the two parishes continued till the following Easter, (April 7, 1844,) when that with St. James's was terminated by my resignation, the Bishop consenting. During the period of my charge of the two parishes I officiated twice each Lord's day in St. James's Church, administered the holy communion on the first Sunday in each month and on Christmas day, and opened the Church for meeting prayer and an occasional lecture on other stated Festivals and Holy days.

From Advent to Easter, on Sunday evenings, in addition to the two regular services in St. James's Church, I officiated more particularly for Trinity parish in a public "Saloon" immediately within it. In the same period I officiated four times and administered the holy communion once in the country, 15 miles west

from Chicago, in a neighborhood embracing some few members of our communion who desired my services.

The children sent to me were instructed catechetically every Sunday.

My charge consisted of about 110 families. I baptized 52 (infants 44, adults 8); presented for confirmation 22; added to the communion 45; making the whole number of communicants 131; buried 10; and united 10 in holy matrimony.

With the approbation of the Bishop the system of weekly Sunday offerings, in connexion with the "Offertory," was commenced by me at my entrance upon my joint charge, and was happily continued until its close. The amount thus received exceeded by a trifle 170 dollars, exclusive of the alms received at the holy communion. These offerings were appropriated in part to the N. Y. B. & C. P. B. Society; to the N. Y. P. E. T. Society; to the Domestic and Foreign Missions of the Church; to the Bishop, to defray the expenses of his visit to Chicago to institute me, &c., and, in part, to aid in defraying some contingent Church expenses, and to purposes of parochial charity. In addition to the Sunday offerings, funds were raised to pay for alterations and improvements in the Church edifice, for the Bishop, and for the Rector's salary.

Since Easter, 1844, my connexion has been with Trinity Church exclusively. Our services, which were two on each Lord's day, were held in a public "Saloon" until September. In that month we commenced the occupancy of a new, tasteful and commodious Church edifice, the corner stone of which was laid in June preceding by the Bishop, and which, with a most praiseworthy zeal, the congregation had brought to such happy completion. This Church has since been open for the stated morning and evening services each Sunday, and for instruction by me, catechetically, of such children and youth as have been sent to me for the purpose—for morning prayer on other Festivals and Holy days—and, from Advent to Easter, for a service, additional to the two stated Lord's day services, on Sunday evenings.

I have administered the holy communion during this period on the first Sunday in each month, and on the Festivals of Christmas, Easter and the Ascension; and have officiated eleven times and administered the holy communion once in the country, 20 miles north of Chicago, where is an interesting body of people really attached to the Church, and whose claims are urgent for a missionary to gather them together permanently in one, and to break to them the bread of life.

My charge at present embraces about 93 families. The whole number of communicants within it is 89; 5 have withdrawn, and 4 removed; 28 have been added as new. I have baptized 38 (infants 35, adults 3); buried 14; and married 12. None have been confirmed, for the want of opportunity: several are "ready and desirous to be confirmed."

The system of weekly Sunday offerings, in connexion with the "Offertory," has been observed in the parish, and with gratifying results. The amount received has been about \$250. This has been appropriated to the Domestic and Foreign Missions of the Church—to purposes of parochial and general charity—and to aid in defraying contingent Church expenses. In addition to the offerings the gentlemen of the parish have twice made generous contributions to the Rector, over and above the salary; and erected the beautiful temple in which we now assemble, and which awaits only the convenience and pleasure of the Bishop to be formally consecrated to Him for whose worship and service it is intended; while the ladies, most zealous in the cause, have procured carpets, lamps, and trimmings for the Church, and furnished the Rector with a beautiful robe.

The parish appears to be united and prosperous. May the blessing of God Almighty still be upon it!

CANON I. OF 1845.

OF THE TRIAL OF A CLERGYMAN, NOT BEING A BISHOP.

Whenever any minister of this Diocese, not being a Bishop thereof, shall become "liable to presentment and trial," under the provisions of any canon of the General or Diocesan Convention, the mode of proceeding in this Diocese shall be as follows, viz.:

SECT. 1: Whenever the Bishop shall have reason to believe, on information given by a major part in number of the vestry of any Church of which the accused is a minister—or by any three Presbyters of this Diocese entitled to seats in the convention—or from public rumor, as contemplated by sect. 2, canon 37, of the

General Convention — that any clergyman is under the imputation of having been guilty of any offence or misconduct, for which he is liable to be tried, and that the interest of the Church requires an investigation, it shall be his duty to appoint five persons, of whom three at least shall be presbyters, to examine the case; a majority of whom may make such examination; and if there is in their opinion sufficient ground for presentment, shall present the clergyman accordingly.

SECT. 2. A presentment being made, in the mode above prescribed, the Bishop shall cause a copy of it to be served on the accused; and shall also nominate eight presbyters of this Diocese, entitled to seats in the convention, and not being parties in the presentment, and cause a list of their names to be served on the accused, who shall, within thirty days after such service, select five of them and notify their names in writing to the Bishop; and if he shall not give such notification to the Bishop within the said thirty days, the Bishop shall select five; and the presbyters so selected shall form a board for the trial of the accused, and shall meet at such time and place as the Bishop shall direct, and shall have power to adjourn from time to time, and from place to place, (but always within this Diocese,) as they shall think necessary.

SECT. 3. A written notice of the time and place of their first meeting shall be served, at least thirty days before such meeting, on the accused, and also on one of the persons making the presentment.

SECT. 4. If at the time appointed for the first meeting of the board of presbyters, the whole number of five shall not attend, then those who do attend may adjourn from time to time; and if, after one adjournment or more, it shall appear to them improbable that the whole number will attend within a reasonable time, then those who do attend, not being less than three, shall constitute the board, and proceed to the trial, and a majority of them shall decide all questions.

SECT. 5. If a clergyman presented shall confess the truth of the facts alleged in the presentment, it shall be the duty of the Bishop to proceed to pass sentence; and if he shall not confess them before the appointment of a board for his trial, as before mentioned, he shall be considered as denying them.

SECT. 6. If a clergyman presented, after having had due notice, shall not appear before the board of presbyters appointed for his trial, the board may nevertheless proceed as if he were present, unless for good cause they shall see fit to adjourn till another day.

SECT. 7. When the board proceed to the trial, they shall hear such evidence as shall be produced, which evidence shall be reduced to writing and signed by the witnesses respectively; and some officer, authorized by law to administer oaths, may, at the desire of either party, be requested to administer an oath or affirmation to the witnesses that they will testify the truth, the whole truth, and nothing but the truth, concerning the facts charged in the presentment. If on or during the trial, the accused shall confess the truth of the charges as stated in the presentment, the board may dispense with hearing further evidence, and may proceed at once to state their opinion to the Bishop as to the sentence that ought to be pronounced. In regulating the admission, and in determining the effect of evidence, the board shall be governed by the practices and principles of courts of law and equity in analogous cases.

SECT. 8. Upon the application of either party to the Bishop, and it being made satisfactorily to appear to him that any material witnesses cannot be procured upon the trial, the Bishop may appoint a commissary to take the testimony of such witness. Such commissary may be either a clergyman or a layman, and the party so applying shall give to the other at least six days' notice of the time and place of taking the testimony; and if the person on whom the notice shall be served shall reside more than forty miles from the place of examination, an additional day's notice shall be given for every additional twenty miles of the said distance; and both parties may attend and examine the witness, and the questions and answers shall be reduced to writing and signed by the witness, and shall be certified by the commissary, and inclosed under his seal, and transmitted to the board, and shall be received by them as evidence. A witness examined before such commissary may be sworn or affirmed in manner aforesaid.

SECT. 9. The board having deliberately considered the evidence, shall declare in a writing signed by them, or a majority of them, their decision on the charges contained in the presentment, distinctly stating whether the accused is guilty or not guilty of such charges respectively, and also stating the sentence which in their opinion should be pronounced; and a copy of such decision shall be without delay communicated to the accused; and the original decision, together with

the evidence, shall be delivered to the Bishop, who shall pronounce such canonical sentence as shall appear to him to be proper, provided the same shall not exceed in severity the sentence recommended by the board; and such sentence shall be final. Before pronouncing any sentence, the Bishop shall summon the accused, and any three or more of the clergy, to meet him at such time as may in his opinion be most convenient, in some church to be designated by him, which shall for that purpose be open at the time to all persons who may choose to attend, and the sentence shall then and there be publicly pronounced by the Bishop. But the Bishop, if he shall be satisfied that justice requires it, may grant a new trial to the accused; in which case a new board of presbyters shall be appointed, the proceedings before whom shall be conducted as before mentioned.

SECT. 10. All notices and papers contemplated in this canon may be served by a sunimoner or summoners, to be appointed for the purpose by the Bishop, and whose certificate of such service shall be evidence thereof. In case of service by any other person, the fact shall be proved by the affidavit of such person. A written notice or paper delivered to a party, or left at his place of residence, shall be deemed a sufficient service of such notice or paper. And in case there is reason to believe that a minister, against whom any ecclesiastical proceeding has been instituted, has departed from the United States, or that the place of his sojourn cannot be conveniently ascertained, then it shall be sufficient to have a copy of the citation published three times in some newspaper printed at the seat of government of the state in which he last resided, and also three times in some newspaper printed at the seat of government of the state in which he is cited to appear, at least six months before the day of appearance.

SECT. 11. The defendant may have the privilege of appearing by counsel; in the case of the exercise of which privilege, and not otherwise, those who present shall have also the like privilege.

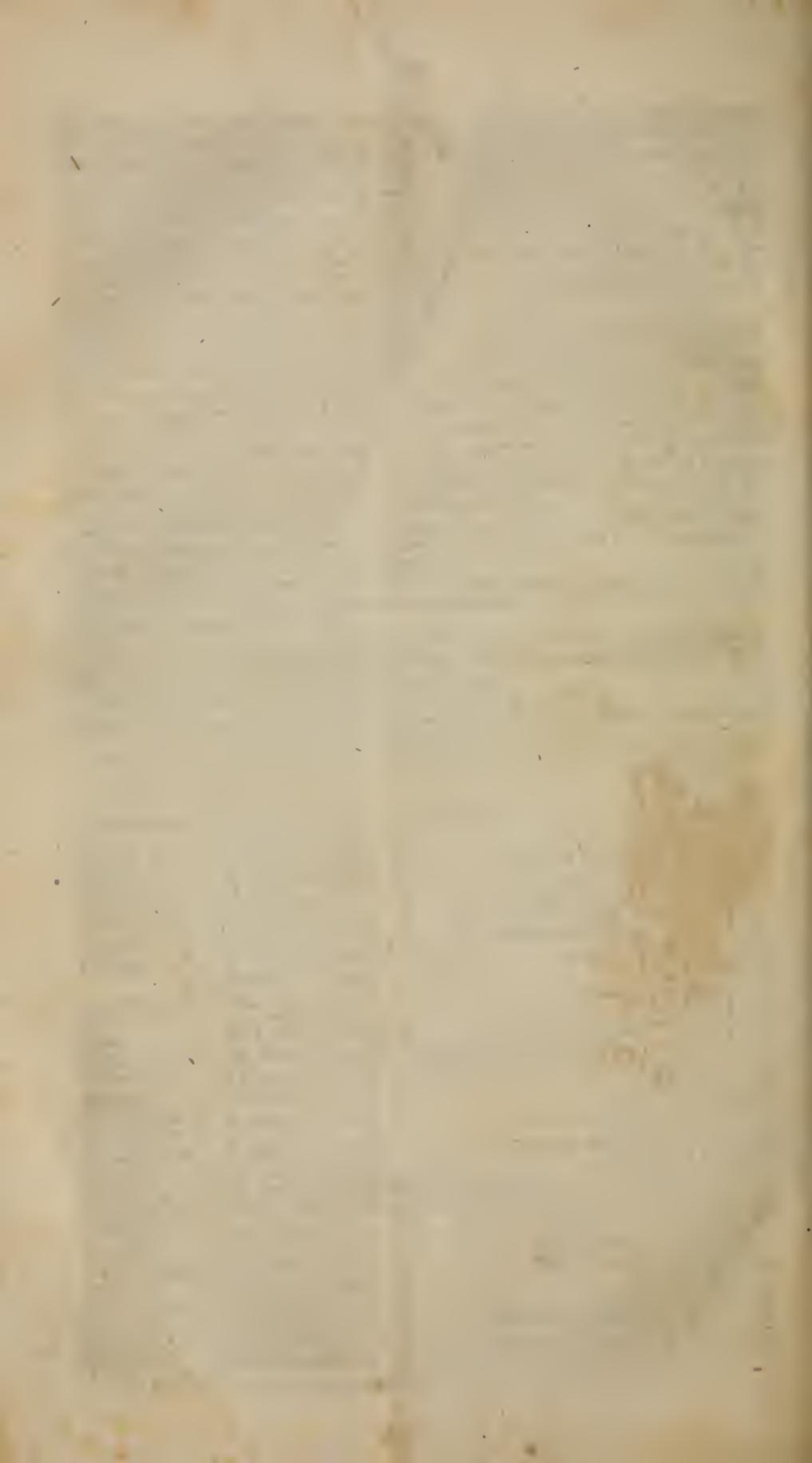
SECT. 12. The necessary expenses incurred in a trial under this canon shall be reported to the ensuing Diocesan Convention; and when audited under its direction, shall be paid by the treasurer of the Diocese.

SECT. 13. Canons XIV. and XV. of 1838 are hereby repealed.

ABSTRACT OF PAROCHIAL REPORTS.

LOCATIONS.	NAME OF CHURCH.	BAPTISMS.	CONFIRMATIONS.	COMMUNICAN. S.
Alton.....	St. Paul's Church.....	5	0	12
Albion.....	St. John's Church.....(Report of 1843.)			24
Batavia.....	St. Paul's Church.....	11	0	39
Beardstown.....	Grace Church.....(No report.)			
*Carrollton.....	Trinity Church.....(No report.)			
Chester.....	St. Mark's Church.....(Report of 1843.)	44	4	12
Chicago.....	St. James's Church.....	44	4	74
".....	Trinity Church.....	38	0	89
*Cornishville..	St. John's Church.....(No report.)	4	4	27
Collinsville.....	Christ Church.....			
Dixon.....	St. Luke's Church.....(No report.)			
Edwardsville.....	St. Andrew's Church, included in Collinsville.			
Farmington.....	Calvary Church, included in Robin's Nest ..			
Galena.....	Grace Church.....	42	23	80
Geneva and }.....	St. Paul's Church.....(No report.)			
St. Charles }				
Jacksonville.....	Trinity Church.....(Report of 1813.)			25
Joliet.....	Christ Church.....	11	0	37
Lockport.....	St. John's Church, included in Joliet			
Lower Kickapoo.....	Christ Church, included in Robin's Nest			
Mendon.....	Zion Church.....	2	0	18
Ottawa.....	Christ Church.....(No report.)			
Palestine Grove.....	Christ Church.....(No report.)			
Quincy.....	St. John's Church.....	46	0	81
Robin's Nest	Christ Church.....	12	16	113
Rushville.....	Christ Church.....(Report of 1843.)			19
Springfield	St. Paul's Church.....	32	11	48
Tremont.....	Christ Church.....	7	1	32

* Not admitted into union with the Convention.



BISHOP CHASE'S

ADDRESS

DELIVERED

BEFORE THE CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

SPRINGFIELD, ILLINOIS,

JUNE 16TH, 1845.

—

Saint Louis:

PRINTED BY DANIEL DAVIES,

Corner of Main and Olive streets.

1845.

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THE BISHOP'S ADDRESS.

BRETHREN:—

It is now two years since I addressed you in Convention. Our last meeting was in Quincy; the records of which are, doubtless, in your possession. My health then was but indifferent; nevertheless, I performed, soon after, a long tour of duty in the southern part of the Diocese.

1843. Descending the river Mississippi to Chester, I arrived at the house of Mr. Whitney, and was hospitably treated.

June 11. I preached in this place twice, baptized an adult, and confirmed seven persons.

— 12. Set off for the interior — Jackson and Perry counties, Illinois: roads bad; distance, thirty miles. Arrived at Mr. Tuthill's, living in a place called "*Vergennes*," so named by Mr. T., from his native town in Vermont. Here, though alone, without the services of the church, or seeing an Episcopal minister for thirteen years, he had never forsaken his mother church, but continued, and still desired to continue, in her holy communion.

— 13. I confirmed his daughter, two of his sons, his son's wife and two others, making six persons. Here, also, I instituted a parish by the name of "*Zion Church*," in Jackson and Perry counties. Preached, and baptized one adult.

— 14. We had the Divine service again in *Vergennes*. My son, the Rev. Dudley Chase, preached. I began here to suffer much from ill-health. Rode to Mr. Adams', a beautiful site on Nine-Mile Prairie. Being quite ill, my son read prayers and preached.

— 17. Went forward to Mr. Root's, where, same day, my son preached: myself read prayers, and addressed the congregation.

— 18. Myself preached to a large number of people;—confirmed three, and administered the holy communion to twelve. My son baptized several, and assisted me in the communion. The families in this place, and at "*Nine-Mile Prairie*," are to be attached to "*Zion Parish*."

June 19. Set off for Mount Vernon, Illinois. Roads bad; distance,

1843. thirty miles. Arrived at Judge Skate's: himself and wife absent. June 19. Mr. Bennett, who manages the judge's affairs, treated me kindly. Being much fatigued, I desired my son to go forward to the village — about a mile—and perform Divine service and preach the word, which he did.

— 20. I preached twice this day in Mount Vernon, to full congregations.

— 21. Proceeded on my journey: bad roads: passed a stream called Skillet Fork, of the Little Wabash river. Arrived at Fairfield same night, having travelled thirty-three miles: same night had Divine service in the court-house: myself addressed the congregation, and my son preached a sermon to a large and attentive congregation. Next day we went forward to Albion, in Edwards county.

— 22. During this day, being on our journey to Albion, we were overtaken by a shower of rain, and stopped: it was at the house of an English family, long neglectful of their duties. I exhorted them to remember their Creator and Redeemer, and the Church into which they had been baptized. They seemed impressed; but, alas! there is no shepherd to take care of Christ's lambs,— while wolves are prowling on every side!

In the afternoon, I met the Rev. Mr. Hutchins, who conducted me to his father's hospitable residence in Albion. To this gentleman, the church in Albion owes much. The same evening, after Divine service, I addressed the congregation on the subject of the consecration of their church; also, gave them a regular sermon, my son reading prayers.

— 23. At 10 o'clock A.M., the Rev. Mr. Hutchins performed the service, and my son preached. At 4 P.M., eight children were baptized, and the congregation addressed, by myself.

— 24. Rev. Mr. Halstead, of Harmony, Indiana, preached.

— 25. Sunday. I consecrated St. John's Church, confirmed twenty-four persons, and preached myself, and administered the holy communion. The congregation was crowded. The fatigue to myself was such as I seldom, if ever before, experienced.

— 26. Left Albion in the forenoon, and was hospitably received at *Graysville*, on the Wabash river. My health would not allow me to officiate, though the appointment so to do had been made. My son preached, and the Rev. Mr. Halstead read prayers.

— 27. We all went, in a small skiff, down the Wabash river, to Harmony, where Rapp once fixed his temple, which a Mr. Owen purchased, and turned into a theatre, in carrying on his "*social system.*" May God so order it, as to bring good things out of

1843. evil! We dined at the Rev. Mr. Halstead's, and went forward, June 27. on the same day, to the Ohio river, and in the evening I preached and held service in a village called Mount Vernon, in the State of Indiana. The Rev. Mr. Hutchins, who had joined us, read prayers.

- 28. Went on board a steamboat, and on the 29th, at 10 p.m., arrived again at Chester, Illinois, on the Mississippi river.
- 30. My son preached, and the Rev. Mr. Mitchell read prayers; myself, sick.

July 1. Very warm weather; thermometer, 100. We went to Kaskaskia: had Divine service, and my son preached.

- 2. Sunday. I preached in the Court-house, Kaskaskia; baptized a child: my son read prayers. Same day, rode back to Chester. My son preached at 4 p.m.; in the evening, I myself preached, and confirmed one person, in the School-house.
- 3. Was taken very ill, and went on board a steamboat for Saint Louis: grew worse, and was ministered to by good Dr. Percy, of Nashville, Tennessee.

At St. Louis, I was taken to Dr. Hoffman's hospitable dwelling, where I received the kindest treatment. To Dr. Simmons, also, my physician, I would render my particular thanks.

- 8. Saturday. Engaged in writing orders for the consecration of Bishop Henshaw.
- 9. During my illness, my son preached three times in St. Louis.
- 11. I went over the river to Collinsville, in one of the coaches of good Mr. Hinton, the stage proprietor. Though unacquainted with this gentleman personally, I think it my duty, as well as find pleasure, thus publicly to tender him my grateful acknowledgments; for his invitation to me was, that I might avail myself of his coach, on his extensive line, whenever it may suit my convenience.
- 11. Tuesday, we had Divine service in the church at Collinsville. In the evening, I read prayers, and my son preached.
- 12. Visited Marine settlement, and was kindly entertained at the house of Mr. Grounds. My son had gone to Edwardsville, to preach.
- 15. Returned to Collinsville, and held Divine service in the evening: myself preached, and my son read prayers.
- 16. Sunday. I administered the Holy Communion to twenty-eight persons: preached, and confirmed three, in the morning. In the afternoon, the Rev. Dr. Southgate, who had joined us, read prayers, and my son preached. In the evening, Dr. Darrow read prayers, and my son preached again.

1843. We rode to Edwardsville on this day. My son read prayers, *July 17.* and myself preached.

— 18. In company with the Rev. Dr. Southgate, I went to Alton: staid at the hotel.

— 19. Went on in Mr. Hinton's coach.

— 20. Arrived at Jacksonville, 72 miles from Alton. Dr. Gillett received us kindly. Same day, visited many persons.

— 21. Held Divine service in the church, and preached: my son read prayers.

— 22. Held Divine service again in the church at Jacksonville: my son preached, and myself read prayers.

— 23. Sunday. Preached, and confirmed seven; also, administered the holy communion: my son read prayers. Afternoon, my son preached, and myself read prayers. At early candle-light, myself preached again.

— 24. Went to the Illinois river: no steamboat. Proceeded up, by land, to Beardstown, and were kindly entertained by Messrs. Bassett and Taylor.

— 25. Divine service was appointed, but the arrival of a steamboat obliged us to go on immediately to Peoria. From this place, it is fifteen miles to Jubilee College. Here, I need not say, that duties of the most important nature awaited me. To discharge these, both on Sundays, and on each and every day in the week, required all my attention during the remainder of the summer.

To speak of these duties in consecutive order would be impossible, for I did not note them, as I had done, in my letters, when from home, to my family. They are written, however, in the book of God, and in the memories of all who labor with me in the arduous work of founding and rearing Jubilee College.

Sept. 11. My northern tour of duty for this year was now commenced; taking with me my beloved son, Philander Chase, junior, (now [1845] a candidate for holy orders.) We rode 130 miles, directly, to Juliet; and Divine service being appointed, the Rev. Mr. Allonson, of Batavia, appeared and read prayers, and myself preached.

— 17. I administered the holy communion to eighteen, and preached. In the afternoon, the Rev. Mr. Allonson preached.

— 18. Went to Lockport, four miles, and preached in the village at night. Audience full and attentive.

— 19. I was at Naperville, twenty miles: preached, and baptized a child. Hence, the Rev. Mr. Allonson went to his family, at Batavia.

1843. Attenued by my son, I went down the Fox river, twenty Sept. 20. miles, to Bristol: held service, and preached in the evening, by appointment. Here my son Philander was taken ill. At this place, and the opposite side of the river, where the village is called Yorkville, and in the neighborhood of Mr. Stevenson, a parish had been formed: subscriptions for a church were begun; and if a faithful minister could have been found, doubtless, ere this, the parish would, as a fruitful plant, have grown into great usefulness. May God send more and more laborers into the fields, for they are indeed "white unto the harvest!"

- 21. In passing through the village of Oswego, about six miles above Bristol, we stopped, (for the Rev. Mr. Allonson had again kindly joined us) and performed Divine service. Mr. A. read prayers, and myself preached. This was the forenoon. The same day, at Aurora, about seven miles further up the river, we did a similar duty. On the west side of the river, in Aurora, lived a Mr. Wilder, one of the proprietors of the town. This worthy gentleman has given a lot, on which to build a church: site most beautiful. He promised fifty dollars, as an additional donation. I hope so pious a work, thus begun, will be blessed. The Rev. Mr. W. Allonson, at present, has the charge of the work.
- 22. Was spent in calling on the sick and afflicted, as I proceeded up the river.
- 23. I preached in Saint Charles, and returned to Batavia. The onerous duties which I had on this tour to perform, caused the following expressions, in a letter to my family, which may be taken as true of nearly all my missionary duties:

"Were it not for the firm trust I have in the mercy and goodness of God, promised in another world, my heart would sink within me at the sight of the duties I have to perform. My strength *indeed* faileth me, as I have to preach almost every day, and often twice, and sometimes thrice a-day. Besides this, I am obliged to talk a great portion of that part of time which *should* be devoted to refreshment and *rest*. Extra of the sermons, we have to deliver an introductory lecture, to prepare the vacant and thoughtless mind for the solemnities of our "*reasonable service*" in public worship. Men have been so much accustomed to think that *hearing* a prayer is praying, that they need frequent explanation and exhortation to keep them from the sin of profane desecration of the ordinance of public worship. I know you will object to all this, on the score of *prudence*; but a Missionary is not always, in this respect, the

1843. most "prudent" man. Having long bidden adieu to all self-
 'pt. 23. sparing maxims, when his heart "*is stirred within him*," he
 must speak, as St. Paul did, "the words of truth and soberness."

-- 24. Sunday. I preached in the morning in Batavia; confirmed
 eight persons, and administered the holy communion to twenty-
 eight. In the afternoon, the same day, went to St. Charles,
 and preached, and returned to Batavia, Fox river.

-- 25. Essayed to fulfil another appointment, but was prevented by
 the rain.

-- 26. Confirmed a sick lady, and another lady by her bed-side:
 [this makes ten confirmed in Batavia.] After this, the same
 day, I preached a funeral sermon; and then again, I preached
 in the church the same evening.

-- 27. My son, who had been very ill, was a little better, and able
 to accompany me to Napersville, where I said prayers, and
 preached: by this I was much exhausted.

-- 28. I felt refreshed, and left the hospitable dwelling of good
 Captain Sleight, and set forward, with my son, to *Salt Creek*,
 about twenty-five miles on the way to Chicago. Here, at Mr.
 Torode's, where we arrived about 4 or 5 o'clock, my son left
 me to go immediately to Chicago, about twelve miles further,
 to obtain medical advice to cure his *tertian* ague, now appa-
 rently threatening to impair his constitution. With an aching
 heart, I beheld his wan face, as he bade me adieu. I staid at

-- 29. Mr. Torode's, and we preached and performed Divine service
 in his newly-built stone house.

-- 30. Young Mr. Torode accompanied me to Chicago, where I
 found my son, under the care of that excellent physician, Dr.
 Brinkherhoff.

Oct. 1. I preached in St. James' church twice; confirmed twenty-
 three, and administered the holy sacrament of the Lord's Supper
 to about fifty communicants, and instituted the Rev. W. F.
 Walker as the Rector of Saint James' Church, Chicago. The
 Vestry, and other gentlemen, gave me, at parting, fifty-six
 dollars, to bear my expenses. The road to Elgin was good, but
 from thence to Belvidere, indifferent. At this last place, I

-- 4. preached, and held Divine service.

-- 5. Rode six miles, and preached in a settlement of English fam-
 ilies. Here I baptized several infants, whose parents will
 attach themselves to the parish in Belvidere, to which place I
 returned, and, at seven o'clock on the same day, preached again
 at Belvidere.

-- 6. I rode to Rockford, about twelve miles, and preached in the

1843. evening in that part of the town which is situated on the east Oct. 6. side of the river. The congregation was large and attentive.

— 7. I passed down the river a few miles, to see an English woman, a worthy but destitute widow, and agreed to take her little son to *Jubilee*, and board and educate him free of expense. Same day, rode back to Belvidere.

— 8. Sunday. I officiated in Belvidere, and administered the holy communion to about thirty, and preached twice.

— 9. Went again to Rockford, and preached on the west side of the river, and baptized two infants.

— 10. Tuesday. Rode seven miles to breakfast at a friend's house; thence to Oregon, fifteen miles down the river, and thence to Grand De Tour, seventeen miles.

— 11. At candle-light I preached in the school-house. Never was there more urgent need of, or greater prospects for the success of, a minister of our primitive church, than in this place and vicinity; yet none can be found, though the stipend offered by me is adequate.

— 12. I retraced my steps to Oregon; thence went across the country to Elkhorn Grove, where I preached, at Mr. Painter's.

— 13. All wish for church services;—but where are the missionaries?

— 14. Went to *Gap Grove* and Colonel Mason's—through a snow squall—and thence to Dixon, where,

— 15. On Sunday, I preached in the court-house: weather excessively cold: the audience was, nevertheless, patient, though the services were long, and, being performed by myself alone, most exhausting. Here I confirmed one, and administered the communion to several.

Here it may not be amiss to say a few words of God's particular providence.

At this town, Dixon, and at this time, as I had directed him, the little son of the English widow, mentioned above, met me; having come down in the stage coach, about fifty miles, by the way of Rockford. This dear youth accompanied me in my carriage to *Jubilee*, and has remained with me at the school ever since.

In the welfare of this boy, a worthy Presbyter and his benevolent Bishop of the Diocese of Ripon, (Eng.) have since taken a deep interest. The story is too long, and of too delicate a nature, to be recited here: but the bare fact of affectionate sympathy and true Christian charity, felt by the worthy characters mentioned, at so great a distance, for a destitute and pious countrywoman, herself a widow, and her still more destitute yet

promising son, so as not only to relieve his personal wants, for the present and several future years, but provide for his education, and, perhaps, the salvation of his soul, is worthy of a record in a place far more conspicuous than the annals of the obscure Bishop of Illinois. Deeds like these are written in heaven. Angels, doubtless, rejoice in reading them over and over: for who knoweth but this youth, educated in Jubilee College, at the expense of English bounty, may be the means of turning many to righteousness, and thus, of causing "joy in heaven" for ages and ages to come? One thing is certain, such acts of beneficence form the best ligatures to bind, not only nations, but different branches of Christ's universal church, firmly together.

But to proceed with my story. On my way to Jubilee, I preached at a new settled place, called *Providence*. My son Philander, who had improved in his health, here assisted me, for the first time, in the Divine service, as a lay reader.

The history of the planting the Church in this place is truly interesting. My son, Dudley Chase, some time before this, had preached in the neighborhood, and gathered a communion of twelve persons. The Rev. Mr. Allonson, also, had preached, in his passing from Batavia to Jubilee, and done them much good; so that the fallow-ground is well prepared to receive the seed of the gospel; and could a missionary be obtained, of the right sort, great results, in a spiritual harvest, might be expected.

Here closes my northern autumnal tour of 1843. You see by it what were my poor endeavors to do my duty.

In returning to Jubilee my endeavors did not slacken, though greater and greater weight of care fell upon me. I suffered much by ill-health; yet seldom failed to attend Divine service, and to preach at least once every Sunday, in Jubilee Chapel, during the winter of 1843 and 1844, except when on two short missionary visits: the one to Knoxville, about thirty miles to the west, and to Providence and Erindale, before mentioned, forty miles to the north, of Jubilee. Of the latter tour, and of the intensity of cold, in going and returning over a wide, bleak prairie, some account has already been given. This tour was between the 10th and the 17th of January, 1844.

It was on the 13th, I received the following proposition for the building a Church at Erindale: "Dr. Swansey will give twenty acres of first-rate land; Mr. Milling will give twenty acres more, adjoining, of the like quality; Mr. Young will give fifty dollars, or materials at cash price, if a church can be built, and a missionary established at *Erindale* and *vicinity*." If this could be effected, and the mission connected with that at Providence and Indian Town, good results might be expected.

My bodily health I found to be greatly impaired, in the latter end of the winter, and spring of 1844. By reflections on the melancholy pros-

pect before me, as to the supplying of ministers of the Gospel in the *deserted Diocese of Illinois*, my mind became deeply dejected. I thought I had reason to say, with the Psalmist — “Hath God forgotten to be gracious, and will he no more be entreated forever?” I had called for missionaries from other sources, hitherto opposed to western seminaries, because they said they could supply the demand, be it ever so great, but none answered to my supplicating voice. Foreseeing this dilemma, which I knew must happen, I had, as in Ohio, at the expense of many earthly comforts, and with the exertion of all my poor abilities, founded an institution of religion and learning in Peoria county, Illinois, in which to educate **SONS OF THE SOIL**, who would stay with us and help plant and cultivate the field of the Lord’s vineyard in the Far West. But alas! here, though successful in one respect, in the spring of 1844, I found myself about to be disappointed in another. Indeed, I was disappointed for the **WANT OF PROPER STUDENTS**. This evil, I was conscious, arose not from any blame of my own. It lay deeper — even in the nature and tendency of all, or most, of the colleges in America. Through the course of a long life, I had observed the great disproportion between secular and theological students, in our institutions of learning. As a practical result of their loose constitutions, it seems that men did not wish to know anything of God or his word, whose works they were brought together to study and investigate. Colleges and universities, whose doors were ostensibly open to all professions, exhibited, and still exhibit, for the most part, a total want of students in Theology; and even in those institutions which were designed, by their founders, to favor students for the sacred ministry, the number of such as are avowedly destined for secular professions soon increase so fast as to cast religion itself into the shade, and to bring its ministers into disrepute.

These remarks, though of a general character, I had reason to fear were about to apply to the Institution which I was founding in Illinois, as they had applied, in part, to that which, under God, I had founded in Ohio; and I need not state what anguish such a reflection occasioned in my aged bosom: nor need I state, after what is known of my poor exertions of the last summer and fall of 1844, the plans and the methods taken to relieve us in this difficulty. There is sometimes, in despair, a saving effort; so that cowardice itself, when there is left no retreat, in its struggles becomes bravery.

JUBILEE COLLEGE MUST HAVE SCHOLARSHIPS TO SUPPORT HER CANDIDATES FOR THE MINISTRY. Those who have wealth, though God gave all, forget their heavenly benefactor, and set their hearts on the gift, and not on the Giver; and will such support their sons for the sacred ministry? Those who have the inclination to become clergymen, or to send

their sons, have not the means, small as the whole expense is made (only one hundred dollars per annum) in Jubilee College. No relief, then, but in SCHOLARSHIPS. But where, O where, were these to be obtained?

Here it becomes necessary that I resume my narrative.

1844. I set off in my own carriage for the Mississippi river, but *May 20.* before reaching it my horses gave out, by reason of the badness of the roads, and I sent them home to resume their labors on the college lands. Hiring fresh horses, and another conveyance, I reached Oquawka; proceeded thence, in a steamboat, to Galena.

— 26. Here, on Whitsunday and the evening previous and following, I preached four times; confirmed twenty-three, and administered the holy sacrament of the Lord's Supper to a large number of communicants. It is enough to state, in praise of this congregation, that St. James' Church, Galena, stands first on the list of those who have raised Scholarships in Jubilee College.

My journey to Chicago was most unpleasant, by reason of the late heavy rains, which still continued. These so softened the rich soil, that the public coach was detained in a slough during a whole night; the weather cold and our feet wet, and our persons chilled. Next morning, at eight, we were drawn out of our distressing condition, by four yoke of oxen.

At Chicago, I tarried two Sundays, preaching several times. The parish of Trinity Church had been formed on the south side of the river; and of the building I laid the corner-stone, when on this visitation. The Rev. Wm. F. Walker, who had resigned his charge of St. James' Church, was appointed its minister. The parish of St. James enjoys the ministrations of the Rev. Ezra B. Kellogg. In this Church I confirmed five persons.

The performance of these duties in Chicago terminated, for a considerable time, my duties in Illinois. During the period of nearly three-fourths of a year, I travelled through the States of New York, Vermont, New Hampshire, Massachusetts, Rhode Island and Connecticut, in all of which journeyings I endeavored to set forth the duties incumbent on those who had received the gospel, to extend its blessings to others; and as an instrument necessary to the performance of this duty, I set forth the claims of Jubilee College for scholarships; and never did such poor endeavors meet with such good success. Thirty-four full, with two halves, making thirty-five entire scholarships, [\$3,500] were filled and paid. Fourteen more were partially filled and paid. Over and above, on the said scholarships, were moneys paid, [\$175 62] and the amount is applied to supplying clothing to such as need, and cannot be otherwise provided for. Gifts to Jubilee College received by me, besides the scholarships,

in this journey amount to \$1,658. To these scholarships students have been appointed, giving evidence of good principles and pious behaviour. Of such, and such alone, have we made choice; till our rooms in Jubilee College are now nearly all occupied.

This change in our circumstances, thus produced by the hand of a merciful Providence, seems almost miraculous. Never were deeds of beneficence more usefully bestowed. If our donors could see this choice flock of the lambs of Christ, all pursuing, under able teachers, their studies of useful science and sacred learning—all living in love and peace with each other, and at stated times, and with one accord, all worshipping the God of their fathers “in the beauty of holiness,” as appointed by our pure, Protestant, and primitive church;—could they witness, in the good behavior of our students, the benefits of our plan of entire seclusion from the ensnaring influence of wicked company, too often exemplified in colleges which are situated in the vicinity of towns and cities;—could they behold this *place of refuge*—this green spot—this oasis in the desert of this wicked world, giving cheering promise of “*living waters*,”—of “wells springing up unto eternal life,”—sure I am of their approbation.

Still further:—our secular affairs, being all designed and all conducted for the benefit of the College, well may find a place in this Address.

Our mills, both for lumber and flour, being lately rebuilt at great cost, on firm foundations, give promise of good results. They will earn the means to go on with our college buildings, and afford bread-stuffs for our large establishment—items of immense importance to our prosperity. Our sheep, the source of our future revenue, now are beginning to occupy our large domain; they already amount to 1200 in number, and being lately much improved in quality, and well provided with food for the winter, are regarded as a sure support for our professors. They are sheltered and cared for with much assiduity, for this purpose; and, to this end, our lands are made to change their *wild*, for *tame* grasses, and our vallies to stand thick with corn. Our springs gush out with the purest water. Our “milk and butter of kine” are abundant. Our orchards and culinary gardens attract the eyes of beholders; and all who are benevolent, rejoice that these comforts are extended to so many, “without money and without price.” The scholars, those on scholarships and others, both male and female, now amount to more than sixty.

Our mercantile arrangements, besides bringing to the Institution some profit, afford a channel through which all our accounts with our students, and mechanics and laborers, must necessarily pass, to the great satisfaction of all parties.

These are the means, accompanied with great industry, self-denial and perseverance, which, under God, have kept Jubilee College alive in the worst of times, even to the present crisis.

It is hoped, that our success thus far may not, for want of wise consideration, operate to our detriment: and that it *may* not, I entreat that the following picture, and close resemblance, be carefully studied.

It is well known, that, in new countries, the immigrants are obliged to work without machinery, in raising very heavy buildings. In such cases, the foundation is laid broad and strong; the timbers, massive and heavy, are cut down and drawn to the spot; these are framed and pinned together, till the half becomes a "*broad-side*." The hands then are called, stout and strong, to stand on the spot, and in their place, shoulder to shoulder, each at his post of duty. When all is ready, the solemn thrilling murmur is heard through the ranks, "*Every man is expected to do his duty.*" "Tis then the loud word of command is given, "*Lift, men, lift!—lift, men, lift!*" The heart's blood of the beholder, if he be a *man*, thrills with mingled emotion of *hope* and *fear*, till he sees the whole fabric, as if by the arms of Sampson, brought by one united effort, *breast high*. Here the whole is at a momentary stand; every shoulder is placed under, and every nerve is strained; and the strong cry is heard from every mouth, louder and more shrill than tongue can tell, or words express, "*More help!—more help, or we perish!*"

Were you the spectators of such a crisis, what would you think of that man who should refuse to lend his aid, and remaining unmoved, coolly say, "*These men have had help enough already*"? Would not such an one appear devoid of common sympathy? Would not the tenor of his words prove to you that he himself has never enjoyed the pleasure of helping others; and that, in an affair of so much moment, he had no right to raise his voice; that shame for his own want of charity should keep him silent, in order that the law of Christ to "*bear one another's burdens*" should pass unobstructed on, till more help *were* obtained, and the life of many preserved?

Precisely so it is with Jubilee College: with cold hearts, an unbelieving world have been present and *looked on* at this far-famed raising of Jubilee College. They have strained their eyes, and been struck with surprise at what God was allowing and helping his servants to do; they *have looked on*, and that's all: and now that something is done, and it is evident that something more must be done to perfect what is already done—when all are striving with "*faith and lively hope*,"—just at this crisis, for fear that *they* also will be called on to help, they coolly turn away, and utter words that would make an angel weep: "*Enough has been done already—Jubilee has had enough:*"—"Bishop Chase has succeeded, and deserves much credit, but he has received enough:"—"To your tents, O Israel:"—"The work is accomplished." Surely, these are the words of an enemy, and not a friend; they were not from heaven, but from beneath: they would have you avert your eyes from the work of God,

and give no help to the strivings of his servants to promote his glory. But we will not be dismayed — we will lean on an Almighty arm ; and, while we do so, appeal to the benevolence and honor of our benefactors, both in England and America, for a liberal expression of their bounty to aid in " raising and finishing the great building of Jubilee College."

The design of Jubilee College is now before the public — though in an imperfect state. The name of the author, the first in the country, will be given, as soon as it shall have been perfected by his finishing hand, and the working drafts added. The plan is so made, (as may be seen by inspection) that it can be carried on and finished by degrees ; the west end, or left-hand section, sixty-three feet in length besides the tower, is what will be first of all attempted, the materials for which we are now collecting.

Receiving so many applications for the admission of additional students, of promising character for piety and talents, and finding that our chambers must all be soon filled, and our dining-rooms enlarged, the degree of anxiety which pierces the bosom of the founder may be better imagined than described. The present state of things exhibits what we have long been wishing for — a willingness to be taught the things pertaining to the kingdom of God. This is the cup of blessing which the church in the Far-West has been praying for — and shall it pass our lips untasted ? We hope not. One thing comforts us, which is, that " the Lord hath *hitherto* helped." He hath never left nor forsaken us, even in times of greatest need. When we called upon him he heard our prayer, and not unfrequently wrought a mighty deliverance ; and now, that I am old and grey-headed, and need more his sustaining grace than ever, to strengthen my feeble knees in his service, like a pitying father, he will be more and more merciful for his Son's sake. He will incline the hearts of his faithful people, in many places of his dominion, to help build the walls of Jubilee College.

SOME ACCOUNT OF THE SCHOLARSHIPS ALLUDED TO.

		Paid in full.	Paid in part.	Over- paid.*
Grace Church, Galena, Illinois	one scholarship,	\$100		
St. James, Chicago, Illinois	half	"	50	
Detroit, Michigan	promised.			
Batavia, N.Y.		"		
Rochester, N.Y.		"		
Geneva, N.Y.	"		\$38 50	
Mr. Dexter, of Whitesboro', N.Y.	one scholarship,	100		
Trinity Church, Utica	promised	ditto.		87 00
Grace Church, Utica	promised	ditto.		70 00
Mr. and Mrs. Tibbits, Troy, N.Y.	one scholarship,	100		
Stephen Warren		ditto.	100	

	Paid in full.	Paid in part.	Over- paid.*
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Mr. Elijah Peck, Flushing, Long Island, N.Y., one scholarship, \$100			
Mr. J. W. Dominick, jun., No. 4 Chatham-square, New York, } promised, one scholarship, §			
St. John's Church, Waterbury, Connecticut ..	ditto.	100	
Naugatuck and Derby Church	ditto.	\$ 72 52	
Miss Hart, Lord's Hill, Hartford, Conn.	ditto.	100	
Church in New Bedford, Massachusetts	ditto.	100	
St. Ann's Church, Lowell, "	ditto.	100	\$ 21 27
Mrs. Means, Boston, "	ditto.	100	
St. Ann's, Newton	ditto.	60 00	
St. Peter's, Salem	ditto.	90 00	
St. James, Woonsocket, R.I.	ditto.	100	
St. Luke's, Brooklyn, N.Y.	ditto.	78 50	
Mrs. Slater, \$100, and Pawtucket, R.I., \$26 ..	ditto.	100	26 00
Benjamin P. Chamberlain, of Salem, Mass.	ditto.	100	
E. M. Dunham, Brooklyn, N.Y.	ditto.	100	
Two Ladies of Trinity Church, Boston	ditto.	100	
Emanuel Church, Philadelphia	ditto.	100	
Ladies of Hartford, Conn.	half ditto.	50	
R. Smith and others, by Bishop Lee	one ditto.	100	
Peter G. Stuyvesant, N.Y.	promised, one scholarship.		
Church of the Ascension, Philadelphia, "	ditto.	25 00	
St. John's, Philadelphia	" ditto.		
St. Ann's, Brooklyn	ditto.	100	36 00
Calvary, Brooklyn, Long Island	ditto.	100	
" " "	ditto.	100	
St. Saviour's Church, N.Y.	ditto.	60 00	
Church at Southport, Bridgport and Trumbull, Norwich, (Christ Church,) Conn.	ditto.	100	47 15
" " "	ditto.	100	
New London, Connecticut	ditto.	100	
" "	ditto.	91 00	
Mr. and Miss Gardiner, Waterford, Conn.	ditto.	75 00	
Church of the Ascension, N.Y.	ditto.	100	
" "	ditto.	100	
J. W. Alsop, New York	ditto.	100	
A. M., New York	ditto.	100	
Bristol, R.I.	ditto.	78 25	
St. Mark's, Warren	ditto.	51 46	
St. Peter's, N.Y.	ditto.	100	
St. Mark's, N.Y., (by Parishioner)	ditto.	100	
" " (by Dr. Antho)	ditto.	100	
St. John's, Yonkers, N.Y.	ditto.	52 50	
Wm. Appleton, Boston, Mass.	ditto.	100	
Amos Lawrence, " "	ditto.	100	
Two Gentlemen, Boston	ditto.	100	
TOTAL		\$ 3,500	734 23
			147 92

* All under this head is placed in a fund, to provide clothing for the scholars whose friends are not able to assist them.

Something respecting Jubilee, of a public nature, having recently occurred, requiring explanation, the following history will not be deemed irrelevant to our subject, nor out of place in this Address.

Soon after taking charge of the Episcopal Church in Illinois, I cast my eye over the list of charters granted to institutions of learning by the legislature. In doing so, I was surprised to find that nearly all of them had a clause forbidding the inculcation of the creed of any sect or denomination whatever. From this [it was a natural inference] I concluded, I would have no charter from the government: for, the donations in my possession having been asked for, and given, on condition they should be applied for the benefit of such as professed the gospel according to the faith of the Episcopal church, and of such as were willing to *hear*, though they should not profess the same, it was evident, that if I accepted such a charter, I would be guilty of a breach of trust. The only course, therefore, was to take the protection of common law, and perpetuate my institution by *deeds of trust*, till the people of Illinois should think better of it, and become more favorable to us. Our funds to accomplish this object were in a favorable position, and the will of the donors expressed and well known; so that, as advised by counsel, I had but to publish the conditions, and the common law would see them fulfilled. With this view, the solemnities of laying the corner-stone of Jubilee chapel took place on the 3d of April, A.D. 1839, and the same published in a pamphlet, containing a full exposition of the end and design of Jubilee College, then and there established, and the conditions on which the funds were given, and to be applied by the trustees. This mode of proceeding was applauded by the best jurists of our country, and thought, on many accounts, preferable to a charter.

Thus all things remained, till the summer of 1844, when a gentleman elected to attend the legislature of Illinois, after examining the case, by reading the "Review of the College," and highly commending its design and beneficial effects on the community, told me that he had no doubt of his being able to obtain a charter at the approaching session of the legislature. I was then on lake Michigan, going to the Atlantic states. Some months after this, being in the state of Connecticut, I wrote to this same gentleman, and desired him to present to the assembly of the commonwealth of Illinois, then in session in Springfield, the following petition:—

"TO THE HONORABLE THE LEGISLATURE OF THE STATE OF ILLINOIS.

"The petition of Philander Chase, humbly sheweth: That your petitioner, in the exercise of his calling, and claiming a right which he holds in common with all the denominations of Christian people, to worship God according to the dictates of his conscience, hath deemed it his duty to found an institution of religion and learning, intended to confer degrees, and

more especially for the education of young men as ministers and preachers of the Gospel of Jesus Christ, and to be conducted according to the regulations of the denomination to which he belongs.

"To this end, he hath contributed much of his own substance, labor and time, for many years, and, both in his own person and those of his family, suffered many hardships and deprivations; and, what is worthy of note, asking no assistance from the Legislature, he hath gone abroad for funds, and drawn nearly all his means from beyond the limits of the State of Illinois, mostly from his personal friends and the members of his own communion at a distance, till the object of his heart is so far accomplished as to afford good hopes—if he be smiled on by the rulers of the State—of final and complete success.

"What constitutes a singular feature in this enterprise is, that the property contributed has been confided to the petitioner, with a full reliance on his integrity and honor, to use it while living, and to bequeath it when dying, according to the will of the donors, solely for the benefit of the intended institution. This duty, himself and all he possesses on earth are pledged to perform;—the salvation of his name from infamy, and of his soul from everlasting perdition, require that he should perform it.

"This can be done by deeds of trust; but, for reasons which will alike redound to the honor of Illinois, and to the good of mankind, the petitioner would most respectfully ask, that he may be permitted by law to dispose of the property which he has collected for Jubilee College, to a board of incorporated trustees, to be named by him in his last will and testament, whose duty shall be to fulfil the *designs* of the donors and founder, as set forth by himself, in a pamphlet printed in Peoria, entitled, 'The Corner-stone of Jubilee College,' of April 3d, A.D. 1839.

"And your petitioner will ever pray, that God may bless the people of Illinois.

[Signed] "PHILANDER CHASE.

"Norwich, Conn., Nov. 26, 1841."

Having returned to Illinois, I found a charter had indeed passed the two Houses, and needed only the sanction of the Council of Revision, to become complete. In reading it, I was exceedingly sorry to find it the very reverse of what I had prayed for; and if accepted by me, I should betray the trust reposed in me, and be liable to a prosecution from all my benefactors. I lost no time, therefore, in addressing the following communication:—

"TO THE HON. THE COUNCIL OF REVISION IN THE LEGISLATURE OF THE STATE OF ILLINOIS, NOW IN SESSION IN SPRINGFIELD.

"Gentlemen:—The undersigned begs leave, most respectfully, to request your honorable body not to approve and pass into law the bill now before

you, for the incorporation of the Jubilee College; the same being, in several most important particulars, contrary to the will of the *donors*, and the express declaration of that *will*, made and published by the *founder*.

"Most sincerely does the undersigned regret, that he was, by unavoidable duties, compelled to be absent from the State when the petition for giving to the trustees of Jubilee College, to be named in his last will and testament, a corporate capacity, was made known to the Legislature. Had he been present, the undersigned has just grounds to believe that he could, by explaining the facts, the motives, and the law of equity, have prevented the objectionable clauses in the bill as it is; or, if not so happy, at least, by making known his conscientious objections, to have saved the time and expense to the State, in thus needlessly passing the bill in form through the Assembly and Senate. Jubilee College, like all other eleemosynary institutions, is the child of Benevolence. It received its first germs of existence from the alms and oblations of charitable persons of one age, for the benefit of the rising generations of other ages to come. Its breath, and legal continuity of being, it receives and enjoys, by virtue of deeds of land and property, or what is known in law by '*cestui que trust*,' or by power of incorporation granted by an enlightened legislature. The former is what the institution already enjoys,—the latter was the prayer of the petition of the undersigned, as presented (he trusts) by Mr. Arnold, of Chicago.

"In either case, as above named, the will of the donors, when made known and publicly declared by the founders to be the basis of all donations, cannot be altered, nor its nature violated, either by individuals who hold the trust or corporation, or by the civil legislature, which, for want of due information, may attempt to guide its destinies. The whole constitution of such eleemosynary institutions, is of the nature of contracts between one generation and another, and, as such, involve the dearest interests of civilized man.

"The undersigned begs leave to refer the Hon. the Council of Revision to the address made by him at the laying of the corner-stone of Jubilee Chapel, as containing an explanation of the principles which guide him, and as an apology for his conscientious refusing of the charter referred to.

"The contract between the *deed of donation*, grounded on the will of the donors, which deed is now incorporated in his 'last will and testament,' soon to be consummated by death, may be seen by the following instrument, copied by one of the students of Jubilee, from the judgment of the Reverend Samuel Chase, the principal of the school, who, at the request of the undersigned, kindly consented, a few hours ago, to give his opinion:—

[COPY.]

“*Extracts from the Bishop’s Address, and the Charter passed by the Legislature, showing, that the fundamental and essential principles of the deed of foundation would be set aside by the acceptance of the proposed Charter.*

ADDRESS AT LAYING THE CORNER-STONE.

“ ‘ The Bishop of the Diocese shall be *ex-officio* president of the institution and of the board of trustees, and shall nominate the professors, teachers and other officers of the college and corporation, and the trustees shall, by a majority of votes taken by ballot, approve the said nominations. The number of trustees shall never exceed seven, besides the bishop, and shall never be less than three, a majority of whom shall be clergymen in full orders.

“ ‘ Trustees will be nominated as vacancies shall occur, by the bishop, for the time being, which nomination shall be confirmed by the convention of the Protestant Episcopal Church of the Diocese of Illinois. A clergyman ceases to be a trustee when he is canonically degraded, and a layman when he is excommunicated from the church.

“ ‘ The by-laws shall be made by the trustees, and approved by the bishop.

“ ‘ All impeachments of trustees, being for abuse of trust reposed in them, shall be preferred before the civil court, and the trial be conducted by a committee duly appointed by the convention of the Diocese of Illinois, and if the *reus*, or accused person, be found guilty of the abuse of trust, he shall be no longer a trustee.

PROPOSED CHARTER.

“ ‘ The corporation (*i. e.*, the trustees) shall have power to employ and appoint a president or principal for such institution, and such professors and teachers as they may deem proper.

“ ‘ Such corporation shall have power to fill such vacancies in their own body as may happen by death, resignation, or otherwise.

“ ‘ The corporation shall have power to make and alter, from time to time, such by-laws as they may necessary.

“ ‘ Should the trustee at any time violate the provisions of this act, or use the power hereby conferred for any other than the literary purposes above set forth, they shall forfeit the same; and, upon complaint being made to the circuit court of Peoria county, a *scire facias* shall issue, and the court shall proceed to hear the same; and if it shall be deter-

mined that any of the provisions of this act have been violated, the charter shall thereafter be declared forfeited.

“ ‘ And, provided it be made to appear before the court having jurisdiction thereto, that these conditions are not fulfilled, and the funds given or devoted to other purposes than those designated by the donors and founders, it shall and may be lawful for the Governor of the State of Illinois, for the time being, to compel the trustees to make amends for the damages done, and give bonds for the due performance of their duties in future.’

“ The above are some of the instances in which principles essential to the very existence of the institution, and made the basis of its donation to the church, are set aside by the proposed charter. The Bishop of the Diocese, instead of being *ex-officio* President, is not by the charter necessarily even a trustee. The qualifications of trustees are wholly disregarded. So far as the charter is concerned, there is no security against the contingency, that after several elections by self-perpetuation, the whole institution may be under other than the control of the Protestant Episcopal church.

“ There is a wide difference between a *scire facias* issued on complaint of an irresponsible person, which may issue in a forfeiture of chartered privileges on the part of the institution, and one obtained by persons ‘duly appointed,’ and which compels restitution on the part of delinquent trustees. The one may be fatal, the other can only be sanative.

“ The whole tendency of the provisions of the charter is to take the institution ‘out of the church,’ and place it ‘in the world.’ Under such circumstances, the founder could not accept the proposed charter without an abandonment of the very purpose and design of its foundation.

“ The right of repeal as claimed, is in itself an insuperable bar to acceptance, and any recognition of such a right, by acceptance of a charter making such claim, would be an act of *felo de se*.

“ That God may grant to your Honors a long life, and to our beloved State a liberal and enlightened policy, is the prayer of your friend and humble servant, the undersigned.

“ PHILANDER CHASE.

“ Jubilee College, Feb. 4, 1845.”

From the foregoing statement it appears, that in seeking the good of Jubilee College, the prosperity of the community at large has been consulted, and nothing asked for which is inconsistent with the privileges of any, or of all other denominations of Christians. By petitioning for an act of incorporation by law, she has proved her obedience to it, and by her good deeds given evidence of her future fidelity.

When it is considered, that Jubilee College has already brought into Illinois considerable sums of money, insomuch as to afford employment for many hands, who, in this way, have been enabled to pay for and improve their own farms;—when it is known, that this labor has been bestowed for the improvement of the College lands, and in the erecting of buildings devoted to the instruction of youth in the ways of wisdom and virtue;—when it is considered, that this institution is now encouraging and promoting various means of revenue, which, while they will support her professors, will also benefit the neighborhood, both far off and near her borders;—when all these facts pass in review through the mind of benevolent persons, what place can be found for feelings of jealousy and opposition to Jubilee College? She acknowledges, it is true, openly, a preference for a particular denomination of Christians; but that happens to be one well known, and esteemed by the best of men,—a denomination who translated the Holy Scriptures—a denomination to which belonged our greatest men. The first president of these United States, our beloved Washington, was a churchman; this surely is enough to secure the respect of all who duly appreciate the liberties, which, under Providence, that great and good man bequeathed to his country. So much for the Episcopal church, whose undisguised gospel doctrines Jubilee College would fain inculcate.

And, as to the character of Jubilee herself, ask those who are best acquainted with her deeds of benevolence, if she hath not endeavored to produce peace and good-will towards men? Ask her adjacent villages, if she has not sought to do them good offices, to disseminate among them, "without money and without price," the life-giving doctrines of the gospel of peace?—if she is not now aiding them in erecting school-houses, and places of prayer to the Author of all goodness? Inquire of those who know her inmost sentiments, if she, or her church, or her pupils, acknowledge any allegiance, but to the commonwealth of her own dear country, rejecting the authority, in matters ecclesiastical as well as civil, of every foreign power, potentate, or pontiff. Thus, in declaring her adhesion to the Protestant Episcopal Church of the United States, Jubilee College lays in her claims to the truest patriotism; for, that church is associated with the founders of American liberty. The *Protestant* character of that church gives an assurance to the world, that her oaths of fealty to the United States are as sincerely taken, as they are solemn in their

nature, binding on the consciences of her members without the possibility of *absolution* by any paramount authority on earth: her children, therefore, (and Jubilee and her sons among the rest) are, from the best of principles—the fear and dread of the eternal King and Judge of the world—*patriots*: and it may truly be added, that if the whole western country were *Episcopalians* of the stamp of Washington, as are the sons of Jubilee College, there would be the greatest possible guaranty for the preservation of the liberties of America.

By such considerations as these, all true patriots, and especially the legislators of Illinois, will, it is fondly hoped, look with a favorable eye on Jubilee College, and all similar *Protestant institutions*. In expressing this sentiment, it is well worthy of remark, that if the *signs of the times beyond seas, as well as in this country*, do not now give it importance, we know not what *can have this effect*.

But, grant that we be disappointed in obtaining a charter for Jubilee College—a charter without asking, with it, money, or domain, or immunity—a naked charter, containing the bare privilege of appointing our own trustees, and of having a common seal;—grant that we fail even in this, because we teach the religion of a particular denomination—[that denomination the very Church which translated the Bible, and to which our beloved Washington belonged];—grant all this; and what follows? We once more occupy our original ground, of equity, and the constitution of our country—the right of owning and holding our own property, and of conveying it to others, by will and testament, on condition, expressed and understood, that the said property be used for beneficent purposes forever, as alms-houses are used, which are built by donations made in one generation for the benefit of another—which the common law ever has, and ever will, protect, independent of the interference of all legislation.

In this sense, Jubilee College is peculiarly eleemosynary; not a dollar does the State give to her funds, though ~~THE STATE IS GREATLY BENEFITTED BY THEM.~~ She is a mother in Israel: she gives what she receives not from her children. She embraces them, but it is to defend them from sin, error and death. Like the Savior whom she preacheth, she is “found of those who seek her not.” She doeth good from generation to generation. The graves of the dead are made, by the means which she uses, to support the plants which give fragrance and fruit for the delight and comfort of the living: and thus, having the good of mankind always in view, she must, in common with all other bodies and institutions of benevolence, and will, have the *Chancery and Supreme courts* of the land in her favor. The judges on their benches; their counsellors at the bar; all, all will make way for her, and pay her due respect, when she enters their halls: so that, whatsoever she plainly proves to be the will of the donors shall, for these courts will cause the same to, be performed forever.

Since we last met, God hath taken to himself the Rev. Frederick Southgate, whom I ordained a deacon in Jubilee Chapel. Few persons were more holy in their lives, or more resigned in death; most beloved by all his acquaintance, and by a mourning widow especially, now weeping afresh over the grave of her child. May we all learn to consider this life as a fleeting scene, borrowing its only value from the fact of its being a state of trial for another and a better world!

The sum of my Episcopal acts is as follows:—

1843. Gave order for the consecration of the Rev. J. P. K. Henshaw, *July 8.* of Rhode Island, by Bp. Brownell, of Connecticut; as yet, no official returns.

1844. While presiding in the House of Bishops, at the General Convention in Philadelphia, last Fall, I consecrated, being assisted by my brethren, several Bishops, as follows:

In Christ Church, Philadelphia,
OCTOBER 20TH, 1844.

ORDER FOR THE CONSECRATION OF THE BISHOPS ELECT
FOR
NEW HAMPSHIRE, ALABAMA AND MISSOURI.

To read Prayers — Rt. Rev. William H. De Lancey.

“ Lesson — Rt. Rev. Samuel A. McCosky.

“ Litany and Suffrages — Rt. Rev. Stephen Elliott, Jun.

Ante Com., Bp. Ives; Collect, Sen. Bp.; Epistle, Bp. Brownell; Gospel, Bp. Meade.

To read the Testimonials — The Secretary and Assistant of the House of Bishops, and the Secretary and Assistant of the Clerical and Lay Deputies.

To attend the Bishop elect of New Hampshire — The Rev. Messrs. Horton and Moore.

To attend the Bishop elect of Alabama — The Rev. Messrs. Atkinson and Grammar.

To attend the Bishop elect of Missouri — The Rev. Messrs. Ducachet and Neufville.

To present the Bishop elect of New Hampshire — Rt. Rev. Bishops Kemper and Whittingham.

To present the Bishop elect of Alabama — Rt. Rev. Bishops Otey and Henshaw.

To present the Bishop elect of Missouri—Rt. Rev. Bishops Lee and Johns.

To consecrate the Bishop elect of New Hampshire—The Rt. Rev. Drs. Chase, Brownell, Onderdonk, Ives and Smith.

To consecrate the Bishop elect of Alabama—Rt. Rev. Drs. Chase, Meade, McIlvaine, Doane and Otey.

To consecrate the Bishop elect of Missouri—Rt. Rev. Drs. Chase, Kemper, McCoskry, Polk and De Lancey.

All which was accordingly done, on the 20th of October, A.D. 1844, in Christ Church, Philadelphia.

Attest:

PHILANDER CHASE, *Senior Bishop.*

In St. Peter's Church, Philadelphia,
OCTOBER 26, 1844.

ORDER FOR THE CONSECRATION OF THE BISHOPS ELECT
FOR
CHINA, ARKANSAS AND TURKEY.

To read Prayers—The Rev. Dr. Dorr.

“ Lessons—The Rev. Dr. J. C. Clark—*Isaiah*, lx.; *1 Tim.*, iv.

To preach the Sermon—Rt. Rev. Dr. Elliott.

To read the Communion—Rt. Rev. Dr. Kemper.

“ Collect—“The Presiding Bishop.”

“ Epistle—Rt. Rev. Dr. Lee.

“ Gospel—Rt. Rev. Dr. Henshaw.

“ Litany—Rt. Rev. Dr. Johns.

To present Dr. Boone—Rt. Rev. Drs. Mead and Elliott.

“ Dr. Freeman—Rt. Rev. Drs. Otey and Polk.

“ —Southgate—Rt. Rev. Drs. Doane and Whittingham.

To read the Testimonials—The Secretaries and ——

To attend Dr. Boone—The Rev. Messrs. Graham and Syles.

“ Dr. Freeman—Rev. Drs. Wainright and Odenheimer.

“ —Southgate—Rev. Dr. Robertson and F. Boyd.

To consecrate Dr. Boone—Rt. Rev. Drs. Chase, Mead, Ives, Doane and Otey.

To consecrate Dr. Freeman—Rt. Rev. Drs. Chase, Kemper, Polk and Lee.

To consecrate Rev.—Southgate—Rt. Rev. Drs. Chase, Whittingham, Elliott, Johns, and Henshaw.

Psalm, cxxii., 1, 3, 7 and 8. Hymn, 107.

According to the above Order, all took place, in St. Peter's Church, Philadelphia, Oct. 26, 1844.

PHILANDER CHASE, *Senior Bishop.*

The compensation afforded me by my beloved Diocese of Illinois, for my services for the two years last past, is as follows, as nearly as I can recollect:

1843.

September.	From Comstock Hanford, of Lockport	\$ 5 00
October.	" Chicago	56 00
"	" Albion	20 00
"	" Tremont	8 50
"	" Dr. Swansey, near Princeton	2 00
"	" Mr. Young do.	4 84
"	" Juliet	5 00
"	" Chester	2 00
"	" Springfield	28 70
"	" Galena	15 00

1844.

May 27.	From Galena Parish	30 00
"	" Do. Ladies	16 77

1845.

March 15.	From Juliet, by the Rev. Mr. Bostwick	5 00
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TOTAL-----\$198 81

During the two years last past, I have ordained as follows:—

1845.

Jubilee Chapel	—	Feb. 16	—	ISRAEL FOOT, A.B.	to the order of Deacons.
"	—	June 8	—	ABR'M J. WARNER, A.B.	do. do.
"	—		—	ROBERT J. WALKER,	do. do.
"	—		—	RICHARD RADLEY,	do. do.

I have administered the apostolic rite of confirmation to 145 persons consecrated 1 church and laid the corner-stone of 2 more; baptized 38 children and 3 adults; married 7 couple.

Candidates for orders in the diocese, four; several in preparation.

1843. During the session of the Ecclesiastical Court, for the trial of the late Timothy Minor, in Quiney, on the 7th day of June, 1843, I suspended that clergyman, according to the opinion of his peers.

— During the session of the Ecclesiastical Court, for the trial of the Rev. Erastus De Wolf, I suspended that presbyter, according to the canon, and the opinion of his peers.

1844. While presiding in the House of Bishops, during the session of the General Convention, on the 21st of October, A.D. 1844, I pronounced the sentence of suspension drawn up by the Bishop of Maryland, on the Right Rev. Henry U. Onderdonk, late Bishop of the Diocese of Pennsylvania.

1845. While presiding in the Court of Bishops, sitting in New York, on the 3d of January, 1845, I pronounced the sentence of suspension drawn up by the Bishop of Delaware, on the Right Rev. Benjamin T. Onderdonk, late Bishop of New York.

In all which, I have endeavored to do my duty, in the fear of God, and by the help of his grace, through Jesus Christ our Lord.

PHILANDER CHASE, *Sen. Bp.*,

AND BISHOP OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF ILLINOIS.



JUBILEE COLLEGE,

PEORIA COUNTY, ILLINOIS.

THIS institution, under the charge of THE RIGHT REVEREND PHILANDER CHASE, D.D., Bishop of the Diocese, consists of preparatory, collegiate and theological departments

The studies pursued in the preparatory and collegiate departments embrace a full course in the languages, mathematics, and in belle-lettres ; in all of which the standard of scholarship is placed high, and all proper inducements are presented to the pupils to invite them to its attainment.

The theory of moral duty inculcated, as well as the discipline of the school, is such as to render the students not only exemplary as Christians and moral as men, but orderly as citizens. All publications, as well as discussions, which bring into contingency the evidences of Christianity, the obligations of morality, or the peace of society, are by one uniform rule expressly prohibited.

The pupils all board with the teachers, eating at the same table ; and thus the whole establishment assumes the character of a family under constant and parental supervision.

The Female school is at the immediate residence of the Bishop, one half mile from the college, and under the tuition of his daughter. In this department such arrangements have been made, as to the rooms and grounds, as will render them pleasant, and yet retired and secluded. The teachers are with the pupils at all hours, regulating their deportment and assisting them in their studies ; and as the grand object is the formation of the Christian character, particular attention is paid to religious instruction. The course of study is thorough in all the usual English branches, with the addition of the classics if desired. Pupils of an age between 8 and 14 are preferred.

TERMS.

Fifty dollars semi-annually, in advance. Academical year 40 weeks. Students furnish their own bed, bedding and towels. Each article of clothing, as well as their bedding, &c. must be marked with the owner's name in full. The academical year commences on the third Wednesday in October.

NOTICE.

The next annual convention of the Protestant Episcopal Church in the Diocese of Illinois, will be held on the fourth Monday in June, 1846, at Galena.

SÁMUEL CHASE,
Secretary of Convention.

